A Briefe and neceſsarie Catechiſme or Inſtruction, very needfull to be knowne of all Houſholders.

(*.*)

Whereby they may teach and inſtruct their family in ſuch poynts of Chriſtian Religion as is moſt meete.

(..)

With prayers to the ſame adioyning. &c.

PSALME. 34. 11.

Come Children, hearken vnto mee, I will teach you the feare of the Lord.

LONDON.
Printed by W. Iaggard.
1614.

To the Reader.

IT ſhal not be neceſſary for mee (moſt louing Brethren) to ſhew any cauſes for mine owne excuſe, why I haue attempted the ſetting forth of this little Catechiſme, as though I had raſhly aduentured aboue that was meet, to ſet forth any thing to bee common by my priuate aduice: or as though I had preſumed aboue mine ability, to become ſo general a teacher, hauing my ſelfe ſo meane vnderſtanding. For in theſe daies in which there is ſo great licentiouſnes of printing bookes, as indeed it maketh vs al the worſe, who can blame it that hath any taſt or ſauour of goodneſſe, be it neuer ſo ſimple, if it had no other fruit? Yet this is great & plentiful, that in reading it, we ſhould keep our eies from much godleſſe and childiſh vanity, that hath now blotted ſo many papers. We ſee it al, & we mourn for griefe, ſo many as in ſpirit and truth do loue the Lord: what multitude of bookes ful of all ſin & abhominations, haue now filled the world! Nothing ſo childiſh, nothing ſo vaine, nothing ſo wanton, nothing ſo idle, which is not both boldly printed & plauſibly taken, ſo that herin we haue fulfilled the wickednes of our forefathers, & ouertaken them in their ſins: They had their ſpiritual inchantments, in which they were bewitched, Beuis of Hampton, Guy of Warwick, Arthur of the roũd table, Huon of Burdaux, Oliuer of the Caſtel, the foure ſons of Aymon, & a great many other of ſuch childiſh folly. And yet more vanity then theſe, the witleſſe deuices of Gargantua, Howleglaſſe, Eſope, Robin-hood, Adam bell, Frier Ruſh, the fooles of Gotham, & a thouſand ſuch other. And yet of al the reſidue, the moſt drunken imaginations, with which they ſo defiled their feſtiual & high Holidaies, their legendary, their Saints liues, their tales of Robin good fellow, & many other ſpirits, which Sathan had made, hel had printed, & were warranted to ſale vnder the Popes priuiledge, to kindle in mens harts the ſparks of ſuperſtition, that at laſt it might flame out into the fire of purgatory. Theſe were in the former daies the ſubtle ſleights of ſathan to occupy Chriſtian wits in Heathen fantaſies. And we as men that cannot learn wiſedome by any example to keep our ſelues frõ harm, but as though the wickednes of our forefathers were not yet ful, we wil make vp their meaſure, & ſet vp ſhrines to the word of God, and the writings of al his Saints, which our fore fathers had caſt out of al honor, that their owne dreames & illuſions might be had in price. To this purpoſe (I trow) wee haue multiplied for our ſelues ſo many newe delights, that we might iuſtifie the idolatrous ſuperſtitiõ of the elder world. To this purpoſe we haue printed vs many baudy ſ^gs (I am loth to vſe ſuch a loathſome word, ſaue that it is not fit enough for ſo vile endeuers. (To this purpoſe we haue gotten our ſongs and ſõnets, our Pallaces of pleaſure, our vnchaſt fables, & tragedies, and ſuch like ſorceries, moe then any man may reckon. Yea, ſome haue bin ſo impudent, as new born Moabites, which wallow in their own vomit, and haue not bin aſhamed to intitle their books the Court of Venus, the Caſtle of loue, and many other as ſhameleſſe as theſe. O that there were a rage vs ſome zealous Epheſians, that bookes of ſo great vanity might be burned vp. The ſpirite of God wrought in them ſo mightily that they contẽned the price of ſo great iniquity, in one Citty, that at one fire they brought together the books, valued at two thouſand marks,

and

and burnt them al at once. O happy light, and cleare as the sun beames, if we might see the like in London, that the chiefest street might be sanctified with so holy a sacrifice. The place it selfe doth craue it, & holdeth vp a gorgeous Idol, a fit stake for so good a fire. O Lord thou art able to worke what thou wilt, let vs see this day that Iacob may reioice, & Israel may be glad. So recompence thine enemies, as they haue recompenced thee. Of old they burnt the writings of the Prophets, and in their ages following, they departed not from the sins of their Fathers, but gaue the holy labors of thy Saints vnto ashes, now let vs see the iust recompence of anger, and make our good Rulers the instruements to execute thy iudgements. We haue now long enough played with our owne fancies. Lord raise vp againe thy worde into honour, that our eies may be occupied in holy readings. And you my deare brethren, that are yet in battaile to fight against Sathan, pray and cease not that God alone may be exalted in our daies, that Sathan may be troden vnder foot, and that the word of God, the strong weapon of our strife may bee giuen into the hands of al, that their liues may bee in safety. And be perswaded of this, that there is no one thing more enemy to the word of God, then these vaine & sinfull imaginations of our own vnbridled wits, which haue now filled so many volumes. And therefore I trust I can deserue no blame to aduenture the setting forth of this short instruction, sith my desire is onely to aduance Gods glory, & edifie his poore Church, that is yet so couered in darke ignorance: when so many haue found leaue to spread abroad their labors, that haue no other pleasure then of sin and wickednes. Now for that I haue taken vpon me, to set forth vnto many this instruction, beare with me I beseech you, and pray to God, that wee may altogether hold the humblenesse of mind that was in Christ Iesu, that wee be not wise in our owne conceit, nor thinke of our selues aboue that which is conuenient, but acknowledging the blindnes of our heart, and the ignorance in which we are born, we may say with the most happy Apostle, wee haue nothing that we haue not receiued. And of many other, I do willingly professe it, I am the least, but by the grace of God, I am that I am, & I trust his grace is not in vaine in me. But this that I here present vnto the Church of God, I haue not done it alone: but another faithfull labourer in the worke of the Lord, and a good brother in Christ Iesu, whom God hath endued with great knowledge, and blessed with much vnderstanding, he hath taken the greatest paine, and the greatest fruit must grow of his labors. So that I haue not aduentured it of my selfe, but haue only bin an helper of another mans labour. And the cause that hath moued me, is such, that hath made the children of God euen to faint in their mourning, vntill they see the great mercies of God to take away the cause of their griefe: we see the great ignorãce in which the people are euerywher couered in the clouds of darknes, more thẽ the darknes of Egipt, which haue so ouershadowed thẽ, that the light of the Gospel of the glory of Christ, who is the image of God, it doth hardly or not at al shine in their vnbelieuing harts. Scarce one of a great many can giue an account of their faith, yet S Peter requireth it of euery Christian. A very smal nũber haue tasted of the beginnings of the Gospel of Christ, &

Iere, 30. 92.

Anno Dom. 260. sub. Dioclesiã & anno 1559. sub Paulo 4.

2 Pet. 4. 13.

Col.3.16. yet Saint Paule biddeth that the word dwell plentifully in each one of our
Heb.6.9. harts The Apoſtle blameth the ignorance of the people, who haue learned yet no further then repentance from dead words, & the firſt inſtruction of the faith towards God. But ô Lord, how many thouſands of vs, of faith
Eſa.11.9 & of true repentance can ſay nothing? The Prophet ſpeaketh of the kingdome of Chriſt, that in thoſe daies the earth ſhould be full of the knowledg of the Lord, as the waters that doe couer the Sea: where is now that bleſſed ſpirit of vnderſtanding to be poured vpon vs? And where is this riches of the knowledge of God? Are not rather the multitude of our Brethren cloathed with darknes, ſo that they grope in their waies as at midnight, & know nothing of the way of life? We pray daily according as we are taught, *Let thy kingdome come*: If we ſpeake not like the Parrots, in wordes without vnderſtanding, then thisis our meaning: Let thy ſpirit beare rule in our harts, and the knowledge of thy word, lighten the eyes of our minde. And what doe we then elſe, but dally with the Lord, if wee pray ſtill for knowledge, and yet ſleep ſtill in ignorance. Then this is (louing Brethren) a good excuſe for our boldneſſe, if in ſo great neceſsity according to our Talents we ſeek to be profitable vnto many. If any think that there are already ſufficiently ſet forth many Catechiſmes. I doe eaſily grant it, but they are not ſufficiently learned, neither yet can be. For it was neceſſary in the beſt, and moſt godly of theſe labours, whiles the Chriſtian faith is plainly taught, to the edifying of the ſimple & conuincing of the aduerſary, that the faithfull teacher ſhould vſe moe words, then can be carried in mind of the ignorant man. And therfore I thought it good, as briefly as I could, to comprehend the effect of all, that the beginnings being made plain, & eaſily printed in memory, we might enter into reaſoning, & diſputation with our ſelues, inſtructingone another, & helping one another, that we might haue the more fruit in the longer labors of others. but moſt of al that we might be encouraged to the moſt holy and liuely word of God, to drink with continual deſire of the fruitful ſpring, euen vntill the waters of life doe flowe vp in our harts into euerlaſting gladnes, and the day ſtar do ariſe in our harts, which may lighten our minds in the knowledge of the God of glory. There is nothing remaining more, why this labour ſhould be miſliked, except any man would thinke, that euery Congregation had a ſufficient Paſtour to inſtruct thoſe that were ignorant, ſo that they ſhould not need any ſtrange teacher: God grant that in time to come this may be found true. But yet we are far from it, euen as light from darknes, or death from life, or as knowledge and vnderſtãding, is from inſenſible blindnes. O that we had eies to ſee ſo great miſery. For ſure it may not wel be iuſtified that in ſo clear light of the word as God hath made now to ſhine vpon vs, that there was euer Nation which had ſo ignorant Miniſters. We may herein compare with the man of ſinne himſelfe. I do not know that in the middeſt of all his abhomination, there was a moſt loathſom ſight of that Idolatrous Prieſt-hood, then we haue ſet vp among our ſelues, to be fellow labourers among vs in the Goſpell. For what though they exceeded in looſenes of life? yet their dark & barbarous Religion was ſo thicke a cloud ſpread ouer their manners, that the fulneſſe

of

of their sinnes was not easily seen. But we haue the light that hath made all thinges manifest, and the Sunne hath shined, that hath disclosed iniquity, so that there hath not beene among vs any Popish Priest so drunk, nor any Ale-house Chaplin, at such a perpetuall truce with his drinking pots, that hath possibly purchased so much discredite to his belly god, & kitchin faith, as our dumbe dogges and guides, do daily multiply against the God of Israel, and the faith of his annoynted, our onely God and Sauiour. It grieueth me to remember, and loatheth me much more to reheatse the estate of the ministration into which we are faln. We haue good time now to complaine with the Propet, like people, like priest: Euen the same couerings of Israel that shadowed then their glory, they haue spread themselues again as the Esa 2.42. Heauens, and are come ouer our head in so great a tempest of blindnes & ignorance, that they haue shaken the foundations of all our comfort. Wee saw indeede *Halcionios dies*, the glad and pleasant daies, in which our hope shined, when first our happy gouernment turned away our sorrowes, brake the yoake of Antichrist, deliuered vs from the power of darknes and carried vs among the Saints of God, into the kingdome of light. But our hope hath since suffered a great eclipse, for the fulnesse of her beauty, (such hath been the malice of Sathan.) He attempted against vs euen at the first, his most pestilent practise, and hath brought accordingly his purpose to effect. When God had turned the will of the Magistrate, and inclined his eare to vnderstanding: when hee had giuen vnto him courage to scatter the enemies of his truth, and planted true feare in his hart to establish his gospell, Deu 11.5. then the subtle serpent which had turned al his deuises hither, he bent his Exo. 18.12. violence, & this counsel pleased him best: To corrupt the priesthood, who should instruct the Prince by *Vrim* & *Thumim*, that if thus he might darken Nu.27.21. the light of the people: it might be the more easie, to leade them out of the way. Then he entred again, & with more successe into his first assalts wherwith he tempted once our Sauior Christ, he robbed the minister of his blessed hope in the prouidence of God, & made him seek the wayes ful of vile shame to get his bread. He hanged before his eies another vaile of pomp & vanity, that he could not with open countenance see Christ, but followed the present pleasures that better liked him. And so first wounding the head, the infection hath grown since into the other parts of the body, that now almost there is nothing but wounds and swelling, & sores ful of corruption. Looke where we will among the people of the Lord, and how hardly shal we finde the dwelling place of the godly Pastors? If Ieremy were now aliue, he wold Ierem.9.2. take vp againe his old complaints, (O that my head were full of water, and mine eies a fountaine of teares, that I might weepe day and night, for the slain of the daughter of my people.) For look what agreement hath righteousnes, with vnrighteousnes, and what fellowship hath light with darknes, what concord Christ with Belial, or what part the beleeuer with the infidel: the same society is between a great number of English Parsons & Vicars, with the true Preachers & Ministers of the Gospel. Your selues good Christian Readers make the comparison, & be your own iudges, what cause we haue to complaine. The true Minister is the Salt of the earth, to dry vp corrupt Mat.5.13.

and noysome humours, and to preserue the substance pure, that the world may be offered vp a sweet sacrifice vnto God: But our Vicars and Curats, we haue some of them yet of the old Mortowmasse Priests, whose salt is so vnsauory with such Popish leauen, that there is no tast in them of the gospel of Christ. Most certaine it is, that the Popish Priest-hood is no calling for a Minister of the gospel. And therefore they that haue not openly forsaken that, and haue giuen a new promise vnto Christ, they may wel haue the liuing, but they cannot be the persons whome God hath called, nor yet the
Math. 5.14. salt to season his elect & chosen. The true Minister is the light of the world which holdeth forth the Gospel of Christ in his hand, as a lanterne to lighten the steps of a great number, howe to walk vnto Christ: but what daylight I beseech you, shineth in the Ministers of our making? They are better seene in their seueral Occupations, then in the knowledge of the word,
Mat. 4.19. which they should dispence vnto others. The true Minister is a fisher of men, by whom the parish is stirred vp to all loue, to God first, and then mutually one to another: but the Parsons now haue either their nets so broken, or their baites so ill, that we see the effect is no gathering together, but a woeful dispersion both of Priest and people. How many examples do we see of a continuall dissipation, in sutes & controuersies? The Parson against the Vicar, the Vicar against the Parson, the Parish against both, and one against another, and all for the belly. Among whom, neither people, Parson, Curate, Vicar, one nor other hath any care for the Gospel of Christ. As the Lord doeth liue, this is no other fishing, but to suffer that roaring Lyon to catch al by his enchantments, that he may haue large pasture in the church
Mat. 9.22. of God. The true Minister is the eye of the body, the workman of the har-
Mat. 9.38. uest, the Messenger that calleth vnto the Marriage, the Prophet that telleth
1 Cor. 4.1. the wil of the Lord, the wise man that teacheth to discerne betweene good
Mat. 25.25. and euil, the Scribe that doth expound the Law, the seruant that occupieth his Maisters Talents vnto gaine, the witnesse that beareth testimony of Christ to all people, the dispẽsers of the mysteries of God, the Steward that giueth meat in due time, vnto the residue of the houshould, the sacrifice of the Gospel of God, to make the oblation of his flocke acceptable, the Minister by whom the people do beleeue, the Laborers of God to til his husbandry and make vp his building: his sheepheard to feede the Church of God, which he hath purchased with his bloud. But alas, and woe for vs, if we can see our sorrow, what one of these excellent vertues shineth in our Pastors? I speak the truth, & God in his good time wil giue vs eies to see his iudge-
Rom. 10.14 ments. Scarce one Parish of an hundreth hath found such a Minister, or scarce two or three in a Shire whom God hath so blessed. If S. Paul say true, or if the voice of God be fearful in our eies, that we cannot beleeue except we heare, nor we cannot heare without a Preacher: where is our glory that we are the people of the Lord? Or where is our reioycing that the gospel is
Psal. 19.5. amongst vs? Were it not that the works of the Lord preached daily vnto vs, & the voice had come into our eares, as fully as to our forefathers, euen in the strongest of our people, it would make our faith to wauer. For about vs in our country, where dwelleth that minister, or where is his name that shal

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ſtrengthen the weake hearted, and raiſe them vp in hope? He muſt, ſaith S. Paul, hee muſt be apt to teach, that is, made Miniſter: but wee haue made the old ſaying true, *Oportet non habet locum*, they are wee may ſay, they are more meet for the plough, that dwel in the parſonage. Say the Apoſtle what he ſay wil, he muſt, or he muſt not, he ſhal be made Miniſter now that pleaſeth the maker. Euen thus it is, both high and low, as many as God hath ſealed with a good ſpirit, they complaine of it. They ſay alſo with Ieremy: The Prieſts ſay not, where is the Lord? and they that ſhould miniſter the Law, they know nothing. The men amõg vs that would be our leaders, they may ſay as of old time, I will prophefie vnto thee of wine, and of ſtrong drinke, but of the Law and the teſtimonies, they cannot skill. So heauy is the hand of our God ouer our ſinnes, vntill we be amended. He hath broken his two ſtaues of happy feeding, both beauty and bands: & giuen in ſtead of them, the inſtrument of a fooliſh ſheepheard, and hath raiſed vs vp Paſtors which looke not for the things that are loſt, nor ſeek the tender Lambs, nor heale that that is hurt, nor feede that that ſtandeth vp. And therefore wee may boldly ſay (God himſelfe being our warrant) that the Iſrael of the Lord, is without his Paſtour. But ſome perhaps will thinke this complaint to bee grieuous, God hath not thus dealt with vs, but rather hath multiplied a great many of learned and godly Miniſters vnto vs, euen nowe in great aboundance, as in any age before vs. Moſt certainly true it is that God hath rayſed vp in our dayes, men of ſingular hope, full of excellent gifts, whoſe vertues in young yeare, hath ſhined far aboue the gray haires of their forefathers. Would God we were halfe thankfull enough for ſo manifold bleſſings. The ioy of the whole earth, and the gladneſſe of all the world, that is the bleſſed hope of the Goſpell, it ſhineth not a little, euen in their countenances. The Lord increaſe them in a thouſand thouſand fold, & giue them double his ſpirit, that they may be greater then all his enemies, and abide faithfull euen vnto death: that through them the Prince may reioyce, the magiſtrate may be glad, their fellowes may be encouraged, the people may be taught, all may haue hope, ſinne may be aboliſhed, Idolatry rooted out, Antichriſt ouerthrowne, ſathan troden downe, hell may be confounded, the Goſpel may encreaſe, righteouſnes may ſhine, and God may haue the glory. This deſire is the fruite of our life, and there is not in the world a better portion. This we haue choſen, and in this we will dwell, vntill the fulneſſe of time that wee ſhall ſay in our courſe: Lord now letteſt thou thy ſeruant depart in peace.

1 Tim. 3. 2.

Ierem. 2. 8.

Mich. 2. 11.

Zach. 11. 13

2. Chr. 25. 3.

But we haue here not a little feare, and we ſee the ſtumbling blocks that haue made our waies dangerous. True it is, many men are greatly to be beloued, but this is as true, there is none ſo good, but ſathan will ſeeke to ſift him. Noe, Lot, Aaron, Miriam, Sampſon, Dauid, Martha, Mary, men and women of moſt excellent vertue, and ſuch as the world was not worthy of: and yet not one of theſe whom ſathan wounded not, yea almoſt vnto death. The moſt glorious of all men ſubiect vnto ſinne, was Adam himſelfe, and yet he was throwne downe into great confuſion. So that the Saints of God (for ſo I truſt I may call them becauſe of their great gifts) the Saints I ſay,

that God hath ſent vnto vs, they haue great cauſe to feare, and to ſay with Paule: who ſeemeth to ſtand, let him take heed that he fall not. Sure they are of continual aſſaults, and euen at this preſent, one aboue other ſhaketh al their faith. Sathan hath rent aſunder the glory of our Miniſtery, that fleſh & bloud is not halfe willing to beare the ſhame of the world that goeth after it. He hath ſpoyled it of the due reward of al authority, all obedience, loue, reuerence, and honour that man ſhould giue vnto it. He hath laid vpon it much contempt, many reproches, great pouerty, intol'erable bõdage, ſo that though the calling bee indeed the moſt precious inheritance vnder the Sunne, yet the glory is ſo darkned vnto mortal eies, that all the Nobility is quite fled from it, the Gentlemã afraid to come vnto it, the rich man rather chooſeth any other kinde of life, the meaneſt eſtate ſo hardly contẽted with it that S. Paul himſelfe can find but a few followers, that wil caſt a way from them the cloakes of ſhame, and not degenerate from the dignity
1 Cor. 4. of their office. But God ſhall once giue againe to his Miniſtery, beauty, in ſtead of aſhes, and rich apparrell, in ſtead of ſackcloth, when he ſhal turne againe the captiuity of Sion, and build vp the walls of the promiſed Ieruſalem. In the mean ſeaſon, we wil liue in hope, and giue thanks vnto our God that hath brought vs hitherto. One other aſſault of Sathan hurteth aſmuch as this: yea, and ſomuch the more, becauſe it is couered with the cloake of benefit, and ſheweth vs a ſaluing medicine againſt the former wound. For whereas the Miniſters liuing in moſt Churches is but ſmal, hee hath found this remedy, that one man ſhould haue many benefices. And whereas the reproach is not little, but euen the name is full of diſdaine, as to be called maiſter Parſon, maiſter Vicar, Sir Iohn, a pariſh Prieſt, &c. Againſt this euil he hath found a remedy worſe, and giuen liberty to all that will to be *Non reſidents*, to forſake their charge, to goe where they will, like mayſterleſſe hounds, to fil the cõmon-wealth with worſe then any idle or vagabond perſons. Loe, this is the veſſell of poyſon that ſathan hath ſet abroach, and the cup of whoredome which the Pope hath begun of vnto all the world. This is the head and fountaine of all ſpirituall darknes, the roote from which the glory of Antichriſt did firſt ariſe, the filthy ſpring of all abhominations, by peſtilent encreaſe, hath ouerflowed kingdoms with moſt ſhameful ſlauery, brought Princes into contempt, and ſet a vile perſon in the monarchy of the world. And yet at this day it doth ſo dull the ſpirits of many excellent men, that their hearts are full of ſurfetting, and yet they feele not their diſeaſe, they wallow (as I ſaid) in their owne vomit, & yet they ſee not their ſhame. The hainouſnes of this ſin is ſo diſpleaſant in the ſight of God, that he hath reuenged it with one of the greateſt plagues in hardening the offenders harts, that they ſhould haue eies to ſee, and not to ſee, and eares to heare, & not heare, and harts to vnderſtand, and yet not vnderſtand. For whereas in many things they heare the voice of God, and follow humbly his calling, yet here they be deafe, euen as the Serpent that ſtoppeth his eares, that he may not heare the charmer, charme he neuer ſo wiſely. It is plaine that the ſpirit ſpeaketh: Be diligent to know the ſtate of thy flocke, and take heed
Pro 27. 23. to thy heards, for riches remain not alway, nor the crown from generation

to

to generation. But yet the loue of riches and gorgeous shew of honor hath so deceiued many, that in many yeares they see not their flocke, nor care not at all in what pasture they be fed. So much in vaine it is that the Apostle speaketh vnto them: Hee that hath an office, let him attend on his office. The charge that S. Paul giueth to the Ministers of the Church of Ephesus, is as plaine as may be spoken, yet they cannot vnderstand it. Take heede (sayth he) vnto your selues, and to all the flock of which the holy Ghost hath made you ouerseers, to feed the Church of God, which he hath purchased with his owne bloud. O that this precept were written in our hearts with an yron pen, or a claw of adamant that we could neuer forget it. The often remembrance that we haue bound our faith vnto the spirit of God, that he hath called vs for the instruction of his people, and that they are the price of the bloud of Christ, would make vs at the last to loue our duty, that the Sunne and Moone should be ashamed of the sound of *Non residents*, and the name of the Parson should be odious vnto vs, that would take vpon him a charge, & looke not after it. The Prophet sayth, that if the minister declare not the iudgementes of God against him that sinneth, the wicked man shall die in his sinne, but his bloud shall be required at the hands of the negligent Pastour. And the Apostle to the Hebrewes, speaking of the faithful Minister, sayth, That they watch ouer the soules of those that are committed vnto them, as they that shal giue account if any of them perish. If these two be sufficient witnesse, that according to the Law, the trueth should bee esteemed, by their word most certaine it is, that our negligent Pastors who haue couered themselues (as Salomon sayth) with thicke clay, and multiplyed their benefices til they be many in number, they must needs thinke they haue an heauy account against the day of Christ. Neither gold nor siluer, nor the pride of honour, shall be acceptable in steade of the soules of their brethren. But so it is, they are shut vp in blindnesse, and God hath couered them with a spirit of slumber, and they are set down in the counsels of the mockers & despisers, which say in much security, Where is the promise of his comming? O cursed law of liberty, that hath so dulled their spirit, and oh bottomlesse pitte, and hel of whordomes, out of which such a stinking fume, continually breatheth of Pluralities, Totquots, and all manner of Faculties and drunken dregs of Popish abhominations. O Lord God we beseech thee multiply thy blessings yet more vpon thine anoynted and chosen seruants. Leade them into the middest of thy Sanctuary, that they may drinke ful of thy louing kindnesse. And enrich them so farre with all thy blessings, that they may see with thy Saints, what is the height, the breadth, the length, the depth, and how vnsearchable is the riches of thy glory, that hast alone immortality, and dwellest in light which shal shine for euer. That thy manifolde mercies which thou hast multiplied vnto them, may bee made perfect in that fulnesse of spirite, vntil they shal say vnto themselues, euen with the zeale of that noble Prophet and King: I wil not suffer myne eyes to sleep, nor mine eye liddes to slumber, vntil I haue caused this Land which thou hast blessed, to spue out the surfetting of this deadly poyson. O Lord God, thou that art able, bring this good thing to passe, let not our sinnes separate betweene vs and thy goodnesse, but open thine eares vnto

Rom. 12.7. Act. 20. 22.

Eze. 3.33.

Heb. 13.17.

Psa. 132. 4.

our

our praiers, and poure out thy compassion vpon vs, that we and our Rulers may all reioyce and sing together with thy Saints in the Apocalips, *Alleluiah*, saluation, and glory, and power be to thee, O Lord our God: for true and righteous are thy iudgements, and thou hast condemned the great whore which did corrupt the earth with her fornication. And therefore make vs say continually *Alleluiah*, and her smoake let it rise vp for euermore, Amen.

Apoc. 19.2.

Farewel (good Christian Reader) and forget not thy duty, to blesse them with thy praiers, who haue blessed thee with liberty, and helpe them to the glorious triumph of the gospell of Christ, who haue broken from thy neck, the yoake of Antichrist, that they may long rule with righteousnesse, with peace & with ioy in the holy Ghost, whose gouernment hath made thee free from the bondage of Egypt, from the spirituall Babilon, from Pope & papacie, which shame hath shadowed, & shal at the last close it vp for euer.

From my Chamber, the 22. of Aprill. 1572.

Thine in the Lord, Ed. De.

1730
1572
158
1730

Rom. 8. 22.

Euery creature groaneth together, and trauaileth in paine, vntill this present, and not onely the creature, but we also which haue the first fruits of the spirit, euen we doe sigh in our selues, waiting for the adoption, euen the redemption of our bodies.

A briefe Catechiſme, contayning a declaration of the true way to life euerlaſting: Very meet to be known of euery one, before they be admitted to the Lords Supper.

Queſtion.

VVHat is the chiefeſt thing which euery one ought to be moſt carefull of as long as they liue?

Anſwere.

Euery one ought to bee moſt carefull of theſe two poynts. Firſt and chiefly howe wee can be ſaued in the *a* day of iudgement, before Gods iudgements ſeate, and ſo *b* come to life euerlaſting. Secondly how to *c* liue according to Gods holy will during our life. In which two poynts wholy ſtandeth the glory of God, ſo much as of man ought to be fought for.

a Mat.16.26 1 Pet.1.9.
b Mat.6.33 & 25.34.
c Luk.1.74. 75. Ephe.1.4. & 2.10. 1.Pet 1.15.

Qu. *How can we know this, how we are diſcharged before Gods iudgement ſeat?*

An. Wee can neuer know how wee bee diſcharged before the iudgement ſeat of God, vntill ſuch time as we know our own *a* miſerable eſtate, by reaſon of the greatnes of our ſinnes, and the horrible puniſhment which we deſerue for them.

a Mat.9.12. & 13. 1 Tim.1.15 Mat.11.28.

Qu. *How doeſt thou know the greatnes of thy ſinne, & the horrible puniſhment due to the ſame?*

An. The greatneſſe of my ſinne, and the horrible puniſhment thereof, I know by the *a* lawe of God, *b* rightly vnderſtood, the ſumme whereof is contayned in the ten commandements.

a Rom. 3.20. Rom.7.7.8. &c. Rom. 5.20. Gal. 3.19.
b Rom.7.9.

Que.

Qu. *Rehearſe the ten Commandements.*

Exo.20.1. *An.* God ſpake all theſe words and ſaid, I am the Lord thy God, which brought thee out of the Land of Egypt, out of the houſe of bondage.

1. Thou ſhalt haue none other Gods but mee.

2. Thou ſhalt not make to thy ſelfe any grauen image, nor the likenes of any thing that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth, thou ſhalt not bowe downe to them nor worſhip them; For I the Lord thy God am a Iealous God, and viſit the ſinnes of the fathers vpon the children vnto the third & fourth generation of them that hate me, and ſhew mercy vnto thouſands, in them that loue mee and keepe my commandements.

3. Thou ſhalt not take the name of the Lord thy God in vaine: for the Lord will not holde him guiltleſſe that taketh his name in vaine.

4. Remember thou keepe holy the Sabaoth day, ſixe dayes ſhalt thou labour and doe all that thou haſt to do. But the ſeuenth day is the Sabaoth of the Lord thy God: In it thou ſhalt doe no manner of worke, thou and thy ſonne, and thy daughter, thy manſeruant, and thy maid-ſeruant, thy Cattell, and the ſtranger that is within thy gates. For in ſixe dayes the Lord made heauen & earth; the ſea, and all that in them is, and reſted the ſeauenth day: wherefore the Lord bleſſed the ſeauenth day, and hallowed it.

5. Honour thy Father and thy Mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

6. Thou ſhalt do no murther.

7. Thou ſhalt not commit adultery.

8. Thou ſhalt not ſteale.

9. Thou ſhalt not beare falſe witnes againſt thy neighbour. a Phil.3.7.8

10. Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbors wife, nor his man ſeruant, nor his mayde, nor his Oxe, nor his Aſſe, nor any thing that is his. Mar.10,37. b Mal.1.6. Mat.10.28. c Ro.10.13.

Qu. *What is the firſt commandement.*

An. 1. Thou ſhalt haue none other Gods but me. d Pſa.35.6.& 115.3 & 145.15.& 95.4.5.

Qu. *What is the meaning of this commandement?*

An. The Lord God ſtraightly chargeth vs in this firſt commaundement, that we worſhippe God alone, which worſhip ſtandeth in foure poynts. Firſt, that wee *a* loue God aboue all. Secondly, that we *b* feare God aboue all. Thirdly, that we make our prayers to *c* none but to God. Fourthly, that wee *d* acknowledge God alone to bee the guider and gouernour of all things *e*, of whom we receiue all the benefits we haue, and therefore that *f* we truſt and ſtay vpon him alone. e Iam.1.17. f Ier.17.5. & 48:7. Eſay 31.1. a Deu.4.15. 16.17.&c. Act. 17.29. Iohn 1.18. 1.Tim.1.16 1 Ioh. 4 12. Eſay 40.18. 25. & 46.5.

Qu. *What is the ſecond commandement?*

An. 2 Thou ſhalt not make to thy ſelfe any grauen Image, or the likeneſſe of any thing that is in heauen aboue, &c. a Leu.26.1. Exo.34.14. Deut. 4.23. Pſal.97.7. & 106.36. Eſa. 44.17. Dan.3.18. c Aba.2.18. Ier.10.8.14 15.

Qu. *Weat is the meaning of this commandement?*

An. In this ſecond commaundement, be contayned three things. Firſt, that wee ſhould not *a* thinke God to bee eyther like man or woman, or any other thing, and therefore that we make no Image of GOD in any caſe. Secondly, that wee make no Image of any other thing, eyther to *b* worſhip the Image it ſelfe, either God, Saint, or Angell, by the Image; neyther yet to this end, to bee the *c* better put in mind of God by the Image. Thirdly, that wee worſhippe not GOD in any other *d* outwarde worſhippe, according to our own fantaſies, but *e* as God com- d Ioh.4.23.24 Mat.15.9. Eſay 29.13. 14. e Deu.12.23. Pro.3.6. Iolua 1.7.

commandeth vs in his word.

Qu. *What is the third commandement?*

An. 3. Thou ſhalt not take the name of the Lord thy God in vaine, &c.

Qu. *What is the meaning of this Commandement?*

An. God chargeth vs in this third commandement, theſe three things. Firſt, that we vſe with *a* moſt high reuerence the name of God, whenſoeuer we either ſpeake or thinke vpon him. Secondly, that we neuer blaſpheme the name of God, by *b* Coniuring, Witch-craft, ſorcery, or charming, or any ſuch like, neyther by curſing or banning. Thirdly, that we neuer ſweare *c* by the name of God, in our common talke, although the matter bee neuer ſo true: But onely where the *d* glory of GOD is ſought, or the ſaluation of our brethren, *e* or alſo before a Magiſtrate, in witneſsing the truth, when we are thervnto lawfully called. In which cauſes we muſt *f* onelie ſweare by the name of God: but as for *g* Saints, Angels, *h* Roode, Booke, Croſſe, Maſſe, or any other thing, we ought in no caſe by them to ſweare.

a Deut.18, 58,59.
b Deu.18,10. 11,12.
c Mat.5,34, 35, 6.37. Iam.5,12.
d Ioſh.2 12. 2 Cor.1,25. & 11,31.
e Exo.22,10, 11.
f Deu.6,13, & 10,20.
g 2 Cor.1,23
h Iere.5,7,& 12,16,17.
a Deut.5,14. Exo.16,26,
b Mat.13,23.
c Acts 20,7. & 15,22.
d Mat 18,19, 1 Cor.14, 16,17.
e 1 Cor.14, 16,17.
f 1 Cor.11, 33,34.
g Num. 29,7. Heb.4,9,10

Qu. *What is the fourth commandement?*

An. 4. Remember that thou keepe holy the Sabaoth day.

Qu. *What is the meaning of this commandement?*

An. The hallowing of the Sabaoth day, is to *a* reſt from our labours in our calling: and in one place to aſſemble our ſelues together, and with feare & reuerence to heare, marke, and *b* lay vp in our hearts the word of God *c* preached vnto vs: To *d* pray altogether, that which wee *e* vnderſtand with one conſent. And at the times appointed, to *f* vſe the Sacraments in faith and repentance, and all our life long to *g* reſt from wickednes, that the Lorde by his holy Spirit may worke in vs his good worke, and

ſo

so begin in this life the euerlasting rest.

Qu. *What is the fift commandement?*

An. 5. Honour thy father and thy mother. &c.

Qu. *What is the meaning of this commandement?*

An. The meaning of the fift commandement is, that we should honour (that is to say) loue, feare, obey, and relieue our *a* Parents, or any other that are vnto vs in their stead. As our *b* Princes, Rulers, and Magistrates, *c* our Pastors and Teachers, our *d* Maisters, and al others which are aboue vs, in any calling, placed by God, *e* the aged & gray-headed: and that all superiors shew themselues indeed Parents, in *f* defending and guiding their inferiors.

Qu. *What is the sixt commandement?*

An. 6. Thou shalt do no murther.

Qu. What is the meaning of this commandement?

An. First, the Lord God forbiddeth vs in this sixt commandement, all *a* killing, *b* fighting, & *c* quarrelling, and *d* reproches, mockes, and taunts. Secondly, hee forbiddeth all killing in heart, that is, all anger and malice, *f* all desire of reuenge. Thirdly; on the other side hee commandeth vs to preserue life, by exercising *g* the workes of mercy and compassion towards our brethren, yea euen towards our enemies. Fourthly, to *h* loue one another inwardly in heart, as our selues: yea, euen our enemies, and them that hate vs.

Qu. What is the seauenth commandement?

An. 7. Thou shalt not commit adultery.

Q. What is the meaning of this commandement?

An. Wee are forbidden in this seauenth commaundement: first *a* all adultery, fornication, and all other *b* vncleanes in our bodyes. Secondly, al *c* vnpure thoughts, and lusts of the heart. Thirdly, all other thinges which might

a Leu.19,3. Col.3,20.
b Exo.22,18. Ro. 13.1.2,
c Heb.13,17. 1 Thes.5 12 13. d Eph.6, 5,6, 7.Ti.2,9,10
e Leu.19, 32. Col.3,21. Col,4.1. Eph. 6,4,9, &c.
a Gen.9,6. Deut. 5,17
b Mat.5,38, 39. c Col 3,12, 13. d Leu.19. 14. 17,18. e Mat.5,21, 22. f Prou.20,22. g Mat.25, 33. Esa.58,7. h Mat.5.44.
Leu.19,18.
a Leu.18, 20. Deu.23,17.
b Leu.18, 22. 23,24,25.
c Mat.5,28.

might intise to such vncleanness, as al vnchast *d* behaui-
d Esa 3.16.17 Rom.13.13 our, *e* filthy talke and songs, *f* want on apparrell, lewd and
e Eph.4.29 & 5.3.4. idle pastimes, *g* gluttony, drunkenness, *h* houses of open
f Deu.22.11 Esa 3.18.19 whoredome, & whatsoeuer else may allure vs to vncleanness. Fourthly, on the other side he commandeth vs to
g Eph.5.18 keepe our bodies and soules *i* chaste and pure, as temples
h Deu.22.20.21. of the holy Ghost. Or if the *k* gift of chastity bee not giuen vs, then to vse the lawfull remedy appointed by God,
i 1.Cor.6.15.19.20. which is marriage.

1.Thes.4.3.4.5. k 1 Cor.7.2.9 Heb.13.4.

Qu. *What is the eight commandement?*

An. 8. Thou shalt not steale.

Qu. *What is the meaning of this commandement?*

An. In this eight commandement the Lord God for-
a Leu.19.11. Deu.5.19. biddeth all *a* stealing and robbing in outward deedes. Se-
b Ephe.5.3. Col.3.5. condly, hee forbiddeth all *b* stealing in heart, that is, all
Psal.62.10. desire of any mans goods wrongfully. Thirdly, hee forbiddeth all *c* deceit and wrongfull dealing. Fourthly, on the other side, hee chargeth vs, that we bee *d* contented
c 1 Thes.4.5. Exo.22.21. 22.23. with that portion of goods which the Lord giueth vs: to *e* apply our selues in our vocation and calling, to get our owne liuing, and liue of that which is our owne, and also to be helpfull vnto others.

d Pro.27.27. 1 Tim.6.6. e Gen.3.19 Eph.4.28. 2 Thes.3.10

Qu. *What is the ninth commandement?*

An. 9. Thou shalt not beare false witnesse, &c.

Qu. *What is the meaning of this commandement?*

An. The Lorde God in this ninth commaundement
a Pro.19.5.9. & 21.28. b Eph.4.25. Psal.15.2. c Psa.15.3. Pro.25.28. d Mat.7.1.2 Rom.14.4. doeth commaunde vs: First, that wee shoulde neuer *a* speak falsely in witnesse bearing. Secondly, that not only in witnesse bearing, but also in no other matters we should neuer *b* lye, flatter or dissemble. Thirdly, that we should neuer tell false tales behind our neighbours back, or heare them of others, that wee shoulde neuer *d* beeleeue any euill spoken behinde their backs, vntill we fully know

know the certainty. Fourthly, in priuate offeces, to speak nothing, although it bee true, to the *e* hurting of our brothers good name, if by *f* priuate admonition hee may be wonne.

e 1. Pet. 4. 8
1 Cor. 13. 7.
Pro. 11. 12.
f Mat. 18. 15
16. 17. 18.

Qu. *What is the tenth commandement?*

An. 10. Thou shalt not couet thy neighbours house, &c.

a Rom. 7. 7.

Qu. *What is the meaning of this commandement?*

An. Here the Lord in plaine wordes doeth forbid all inward desire, whatsoeuer is vnlawfull to bee done, although wee neuer *b* consent vnto it, as the rebellion of the flesh, all corruption of the *c* old man, all *d* blot of originall sinne, so that by this commandement most cleerely we may see the image of that man that pleaseth God, euen such a one, in whome nothing is impure, neither in will nor nature.

b Gen. 6. 5.
& 8. 21.
Pro. 20. 9.
c Rom. 7. 23
d Ephe. 4. 22
Col. 3. 9.
e Rom. 6. 6.

Qu. *Canst thou fulfill all these commandements, without breaking any one of them?*

An. These are the commandements of almighty God, the perfect fulfilling whereof *a* no flesh can attaine vnto, no, although I doe al that I can: yet I breake them dayly, both in thought, word, and deed.

a Rom. 3. 23
Rom. 8. 3-4.

Qu. *What punishment doeth God appoint for breaking any one of these?*

An. The punishment for the breaking of the least commandement, euen in *a* thought, yea, if it were but *b* once broken in all my life, is the euerlasting *c* curse of GOD, which contayneth all the torments that can bee deuised, both of soule and body, and in the Scripture is called by diuers names, to expresse the paine, as *d* hell fire, the *e* worme that neuer dieth, *f* vtter darknes, *g* burning lake, *h* second death, damnation, and such like.

a Mat. 5. 28
b Iam. 2. 10
c Gal. 3. 10.
Deu. 27. 26.
d Mat. 25.
41. & 10. 28.
e Mark. 9.
44. 46.
f Mat. 22.
13. & 25. 30
g Apoc. 19.
20 & 20. 10.
h Apo. 21. 8

Qu. *Is there nothing which a man can do in this world, to*

 serue

to ſerue as a ſufficient recompence to God for one ſin?

a Luk.17.10. *An.* No, although I ſhould giue *a* all my goods to the b Col.2.23. poore, or ſuffer my body to bee *b* whipped all my life a 1 Cor.1.3 Pſal.145.8. long, or ſuffer any other puniſhment which might be de- & 86. 15. uiſed, it is not ſufficient for one of my leaſt ſins.

b Pſa. 7.9. Qu. *Yea, but God is mercifull, wil he therefore puniſh ſinne* Pſa.11.5. *ſo ſharply thinkeſt thou?*

Rom, 3.4. Iohn 3.33. *An.* Our God indeed is *a* mercifull, but hee is alſo iuſt a and true, and therefore muſt needes of iuſtice and trueth Pſal.130.3. Mat. 19 25. puniſh mans ſinne, with that puniſhment which hee hath a Gal.4.4. appointed.

Heb.2.9.10 14.&c. Qu. *Seeing then this puniſhment muſt needes bee ſuffered,* Heb.4 15. *are we in our ſelues able to ſuffer and ouercome it?*

1 Tim. 2 5. b Gal. 3.13. *An.* None is able to ſuffer *a* and ouercome this great Rom. 4 25. puniſhment of ſin, being onely man.

Iohn 1.29. Qu. *Is there then no meanes at all whereby we may be ſa-* 1 Ioh. 2.1. a 2 Cor.5.21. *ued from theſe paines euerlaſting?*

Eſa,53.6. Rom. 8.3. *An.* The paynes which our ſins deſerue, muſt needes bee ſuffered by man, becauſe G O D of his iuſtice muſt needes puniſh ſinne in man, which was committed by a Iohn 3. man; and therefore our Sauiour Chriſt being euerlaſting 16.18.36. God, became alſo *a* man, and hath *b* fully ſuffered what-

a Col.2.2. 1 Iohn 3.2. ſoeuer was due for mans ſinne.

Ephe.3.12. b Rō. 10 9. Qu. *Are not then all people diſcharged, ſeeing the puniſh-* *ment is payd?*

Ephe. 3.17. c Rō.4.3.18 *An.* None are diſcharged ſauing thoſe that *a* take hold vpon Chriſt, and his merits with a true faith.

Rom. 10.8. & 1.16. 17. Qu. *What calleſt thou this true faith?*

d *An.* This true and liuely faith is a *a* full perſwaſion and Ephe.1.17. aſſurance of my *b* heart grounded vpon the *c* promiſe of a Cor.1.22 & 5.5. God, and wrought in me by the *d* holy Ghoſt, whereby I 1 Cor 2.10. am fully aſſured, that whatſoeuer Chriſt hath wrought 2 Cor.4.13. for mans ſaluation, pertaineth not onely to others, but

euen

euen *e* to mee, and is wholly mine, as surely as if I performed the same in mine owne person. e Ephe. 3. 10. 17.

Qu. *How can it be that thy sinnes are forgiuen thee, & yet according to Gods truth fully punished, with the punishment which God hath appoynted for sinnes?*

An. By this my true faith, I see my sinnes both to bee forgiuen, & yet fully punished; for in Iesus Christ to *a* satisfie Gods iustice, they bee *b* fully punished, and yet to mee they bee *c* forgiuen: because in mee, they be not punished but in Christ for mee, to set foorth Gods mercy, and therefore shall neuer bee layd to my charge. In this manner therfore I see the Lord my God to be both mercifull and iust. a a 2 Cor. 5. 21. b Rom. 3. 25. 1 Ioh. 2. 1. 12. Gal. 3. 13. Rom. 4. 25. c 1 Cor. 5. 9

Qu. *Yea, but although the punishment of thy sinnes bee payed in Christ, yet seeing there can no vnrighteousnes dwel with God, how canst thou stand before Gods iudgement seate as righteous and iust, seeing thou hast no righteousnesse, but such as is stayned with so many sinnes?*

An. I stand as iust and righteous before the throne of God, not cloathed with mine own righteousnesse which I haue wrought in mine owne person: but with the *a* righteousnesse of Iesus Christ. Which righteousnes being taken hold vpon *b* by a true faith, is made mine; thus am I iust in the sight of God, not in respect of mine own workes, which I haue wrought, but taking holde vppon Christs works to be mine by faith. a 1 Cor. 1. 30 2 Cor. 5. 21. Rom. 3. 28. b Eph. 3. 17 Rom. 3. 28. Ioh. 3. 18.

Qu. *Doeth not this make men runne into al sinne & wickednesse?*

An. No, for this true faith as soone as it is wrought in vs *a* through the holy Ghost, doeth frame our hearts anew, and causeth vs to *b* detest, hate, loath, and abhorre sinne in all men, but especially in our selues; and maketh vs to haue our *c* whole delight and ioy in those thinges a Ioh. 3. 3. 5. Ephe. 4. 10. Col. 3. 9. Rom. 6. 6. & 12. 1. 2. b Rom. 7. 23 c Rom. 3. 1. 2. 3. 11.

which be agreeable to Gods will, and cauſeth vs alſo to *d* expreſſe the ſame in our life and conuerſation, or els it is no true faith, but a *e* dead faith.

d Rom. 4, 11 12. 13. Mat. 7. 17. Iohn 15. 5. e Iam. 2 17.

Qu. *Rehearſe the ſumme of this faith.*

An. I Beleeue in God the Father almighty, maker of heauen and earth. And in Ieſus Chriſt his only Sonne our Lord: which was conceiued by the holy Ghoſt, born of the Virgin Mary. He ſuffered vnder Pontius Pilate, was crucified, dead, and buried, he deſcended into hell, and the third day he roſe again from death. Hee aſcended into heauen, and ſitteth on the right hand of God the Father almighty. From thence ſhall he come, to iudge both the quicke and the dead. I beleeue in the holy Ghoſt. The holy Catholike Church, the communion of Saints, the forgiuenes of ſinnes, the reſurrection of the body, and the life euerlaſting. So be it.

Qu. *What is the effect of this Creede?*

An. This Creede contayneth foure eſpeciall poyntes. Firſt, what we ought to beleeue concerning God the father. Secondly, concerning God the Sonne. Thirdly, concerning God the holy Ghoſt. Fourthly, concerning Gods people, called the Church.

a Ioh. 1. 12. Rom. 8. 1. Rom. 8. 11. Gal. 3. 26. b Rō. 8. 15. 1 Cor. 6. 19. c Rō. 5. 8. 9. Eſa, 54. 6. 7. 8. d Eſa. 54. 5. 6. 7. Eſa. 46. 10. 11. e Amos 3. 6 Iere. 10. 23. 1 Reg. 22. 19. 20. &c. Pſal. 31. 9. 7. 8. 9.

Qu. *What beleeueſt thou in the firſt part, concerning God the Father?*

An. Firſt, I beleeue that GOD the Father thorough Chriſt, *a* into whoſe body I am graffed by faith, is not onely a *b* father of other faithfull, but euen my father, and therefore *c* loueth me. Secondly, that he is almighty, that is, that he hath *d* al power in his hand, guiding and ruling all things, ſo that nothing can be done in *e* heauen, earth, or hell, without his prouidence.

Qu. *What beleeueſt thou in the ſecond part, concerning*

God

God the Sonne?

An. I beleeue that Iesus Christ, one *a* God in substance with the Father and the holy Ghost, *b* tooke flesh of the Virgin, and is become perfect man, as I am in all things sinne onely excepted, *c* and in my nature hath wrought for me, whatsoeuer was needfull for my saluation.

a Rom. 9, 5. Iohn, 1, 1. Ioh. 1, 4, 10.
b Rom 1, 1, Ma. 1. 2, 11
c Heb. 2, 14 Rom. 3, 3.

Qu. What meanest thou when thou sayest: Hee suffered vnder Pontius Pilate?

An. Because that maner of death which men do suffer by the sentence of the Iudge, and vnder the title of Iustice, is more shamefull, slanderous, and terrible, then if a man should die naturally in his bed: Therefore Christ tooke on him our person, to shew himselfe before *a* an earthly Iudge, and to be *b* condemned by the mouth of Pilate, he being then Iudge, that thereby wee might be cleared before the iudgement seate of God.

a Psalm. 2, 2 Acts 4, 27.
b Ma. 27, 16 Iohn 19, 1. 13, 23.

Qu. *What meanest thou when thou sayst, Christ was crucified, dead, and buried?*

An. First, I meane in that he was crucified, that he suffered *a* the death of the Crosse, which was an abhominable and cursed death, *b* to deliuer mee from the curse which was due for my sinnes. Secondly, forasmuch as death was a punishment due vnto man for sinne, therefore our Sauiour did suffer death, and by suffering, ouercame death. For in his death doeth lye the principall point of our saluation, for if he had not been truly dead, we should be yet subiect to eternall death and damnation. Thirdly, he was buried for the more greater confirmation of his death and resurrection. And to the intent to make it more certainly knowne vnto vs, it pleased him also to be buried after the common maner of men, and that by two notable persons *d* Nichodemus and Ioseph of Aramathia, which was doone also by the will and

a Lu. 23, 23
b Gal. 3, 13.
c Esa. 53, 12 Rom 5, 8. 1 Cor. 15, 3
d Mt. 27, 57 Mar. 15, 43 Luke 23, 53

and conſent of Pilate, who cauſed the body to be deliuered vnto them.

Qu. *What meaneſt thou concerning this, that Chriſt deſcended into hell?*

An. Where it is ſayd that Chriſt deſcended into hell, thereby I beleeue that Chriſt did not onely ſuffer in his body, the puniſhment due to my body, but *a* alſo in his ſoule the puniſhment due to my ſoule, which was the torments of hell, ſecond death, *b* ſorrowes of death and abiection from God: as it doth appeare, by the anguiſh of his ſoule in the Garden, *c* when drops of bloud iſſued out of his body, and alſo vppon the Croſſe, by *d* his lamētable cry to his Father. For in a miſerable caſe had we beene, if hee had ſuffered onely the puniſhment due to our bodies, and not to our ſoules.

a Eſay 53. 4,8.10.
b Acts 2,24, Mat.26. 38.
c Luk,22 44
d Luk.23.46 Mat.27,46.

Qu. *What fruit haſt thou by this death of Chriſt?*

An. Firſt, I beleeue that this death and puniſhment, which Chriſt ſuffered, is the appeaſing of *a* Gods wrath, and a full ſatisfaction to God for all my ſinnes. Secondly, that *b* as hee is dead for ſinne, ſo he will cauſe ſinne to die in my mortall body.

a Heb.9.12. 1 Pet.2.24. 1 Iohn 2.1.
b Gal.5.24. Rom.6.6.7. 8.11.

Qu. *What profit haſt thou by the riſing againe of Chriſt?*

An. Firſt, I am aſſured by his riſing from death, that he hath *a* ouercome death, hell, and ſinne, and hath finiſhed my iuſtification. Secondly, that as he is riſen from death; ſo hee cauſeth mee as a member of him, *b* to riſe from ſinne, and delight in righteouſneſſe. Thirdly, his riſing againe, is a ſure pledge *c* to me, that my body ſhal in like manner riſe againe.

a 1 Cor.15. 55.56.57. Rom,4 25.
b Rom.6. 4. Col.3.1.2.
c 1 Cor.15. 15.20.

Qu. *What is the meaning of this, that Chriſt aſcended into heauen?*

An. Chriſt as touching his manhead is *a* onely in heauen, but *b* in his Godhead and comfort of his holy ſpirit, he

a Act. 1.11. Acts 3.21.
b Mat.28,20.

he is with vs to the end of the world.

Qu. *What good getteſt thou by the aſcending of Chriſt into heauen?*

An. Firſt, Chriſt his aſcending into heauen, is a ſure pledge vnto mee, that *a* I ſhall in like manner as a member of him, by his power be receiued into heauen, in the ſame nature wherein he aſcended. Secondly, Chriſt hauing aſcended into heauen, maketh *b* continual interceſſion for me.

a Ioh. 14.3. Phil.3.21. 1 Cor. 1.7.

b 1 Ioh.1.2. Heb.9.12.

Qu. *What is the meaning of this, that Chriſt ſitteth at the right hand of God the Father?*

An. Chriſt ſitteth at the right hand of the Father, that is, hath *a* all power giuen him of the Father ouer all things.

a Mt.28.18 Eph.1.10.

Qu. *What fruit doeſt thou receiue by this, That Chriſt ſhal come to iudge the quicke and the dead?*

An. To mee that am a member of Chriſt, it is a ſingular comfort, *a* when I know aſſuredly, that none ſhall be my iudge but he that is my Sauiour. But terrible it will bee to thoſe that flee from Chriſt, *b* when they ſhall ſee him come to iudge them, whome they in their life time refuſed.

aMat.24 31 Mat. 25.34.

b 2 Theſ. 1. 6.7.8. Luk. 21.25. Mat.25,41.

Qu. *What beleeueſt thou in the third part concerning God the holy Ghoſt?*

An. I beleeue that God the holy Ghoſt *a* ſealeth vnto my heart all Chriſtes benefits to bee mine, and *b* maketh ſinne to die in me, and ſtirreth mee vp to righteouſneſſe and holines of life.

a Rom. 8.9. Gal.4.6.

bEphe.1.17 Pſal.1.3.

Qu. *Seeing there is but one onely God, why nameſt thou the Father, the Sonne, and the holy Ghoſt?*

An. Becauſe God hath ſo opened himſelfe in his *a* worde, that theſe three ſundry perſons are in ſubſtance but *b* one true and euerlaſting God.

a Mat.3.16. 1 Iohn 5.7. Eſay 63.1.

b 1 Cor.12 11.

Qu. *Now let vs come to the fourth part; what calleſt thou*

the Catholike Church?

[a]Rom 8,20 Eph. 1,10 11,12,13. Mat 18,28. [b]1 Io.3,21 2 Cor.13,5 [c]2 Ti 2,19. 1 Pet.5,7. Esay 49,15.

An. The Catholicke church is the *a* whole companie of faithfull people which were euer since the beginning of the world in all places, which also be now and shalbe to the end of the world. Of the which number I beleeue that *b* I am one. I beleeue that God *c* knoweth them all, and hath most tender *d* care ouer them.

Qu. *What callest thou the Communion of Saints?*

An. The communion of Saints, is the society that all we which beleeue haue one with another, as *a* members of one head Iesus Christ, wherby we are *b* ready to communicate all Gods benefits both spiritual and temporal, to the mutuall health and comfort one of another, according to the measure which we haue receiued of God in this life.

[a]1 Cor. 12, 12, 13, 14, and 5, 30. Colos.1,18. [b]2 Cor. 11, 28, Gal. 6, 2. Phil 2, 1, 2, 3, 4.

Qu. What is it to beleeue the forgiuenesse of sins?

An. I beleeue that Iesus Christ hath *a* wholly appeased God for my sins, and payde the full punishment due to them, and therefore that they be freely forgiuen mee, and shall neuer be laide to my charge.

[a]1 Ioh. 2, 2 Col.1,14, 20,21,22. 1 Cor.1,30

Qu. What beleeuest thou of the rising againe of the body?

An. I beleeue that after this life ended, *a* my soule shal goe to God that gaue it, and my bodie shall rest in the graue, vntill the appointed time: and then I shall *b* see God in my flesh, and mine eyes shall looke vppon him, and this my body shal be made like to the glorious body of Christ, without all corruption.

[a]Luk.16.22 and 12, 20. [b]Iob.19,26 1 cor.15,42 43,44,53. Phil,3,21.

Qu. What is that thou sayest of Life euerlasting?

An. I beleeue that when God shall raise again this my body, and ioyne it againe together with my soule, that then I shall liue *a* with Christ for euer, in his euerlasting kingdome of glory.

[a]1 Cor.15, 53, 54.

Qu. By what meanes do we attain to this which thou hast

heere

heere confeſſed?

Aun. The holy Ghoſt hath appointed the preaching of the word to be the ordinary meanes, whereby hee *a* worketh in our hearts this true and liuely Fayth, and wi hout this preaching of the Worde, wee can neuer haue Faith. *a* Rom 10, 14, 17. 1 Cor. 1, 21

Qu. After that God by the meanes of his Worde hath wrought in our hearts faith, by what meanes afterward doth he ſtrengthen the ſame?

An. This Faith doth God ſtrengthen in vs by the ſelf-ſame preaching of the word, and alſo by the vſe of the Sacraments.

Qu. What calleſt thou a Sacrament?

An. Sacraments be *a* outward ſignes ordained of God for the greater aſſurance and ſtrengthning of our Faith, being vnto vs *b* ſure pledges of thoſe benefits of our ſaluation which we receiue in Chriſt to bee ours, and are repreſented vnto vs by the outward ſignes of water in baptiſme, and bread and wine in the ſupper of the Lord. They ſerue alſo for a marke of our profeſsion, whereby we differ from the people which be heathen. *a* Ge. 7, 11 Ex. 12, 3, 4. 5, &c. *b* Rom. 4, 11

Qu. How many Sacraments be there?

An. There be *a* two Sacraments, that is to ſay, Baptiſme and the Supper of the Lord. *a* 1 Cor 10, 1, 2, 3, 4.

Qu. What ſtrength of faith haſt thou through Baptiſme?

An. I am taught and aſſured by *a* Baptiſme, that my ſinnes are forgiuen me. For as the water waſheth away the filthineſſe of the bodie, euen ſo ſhould I through the holy Ghoſt be there fully certified and perſwaded, that *b* the blood of Chriſt being ſprinkled vpon my ſoule by the *c* hand of Faith, hath waſhed away both the guiltineſſe of my ſinne, and the puniſhment due to the ſame: the fruite and effect whereof, appeareth heerein, that *a* Act. 22, 16 Marke 1, 4. *b* 1 Pet. 1, and 1, 21. 1 Iohn 1. 7. Eph. 5, 26. *c* Acts 15, 9

through

d Rom.6.3. through the power of Christes death and resurrection, I
e 2 Cor 5. 17. am dead *d* as touching sin, and raised vp againe in *e* newnes of life; which two things in whome so euer they appeare not, they may well haue the name and title of Baptisme, but indeed they are no Christians.

Qu. *What strength of faith doe wee finde in the vse of the Lords Supper?*

a Mat.26. 26.27.28. An. The Supper of the Lord through the holy Ghost, doeth strengthen my faith, that I should not doubt, but as surely as I receiue the bread and wine into my body,
b 1 Cor.1. 30. Rom.4.23. to become wholly mine, so my *a* soule receiueth withall Christ, with his *b* passion and righteousnesse to bee wholly mine, as surely as if I had wrought them mine owne selfe.

Qu. *Are not then the bread and wine in the Supper of the Lord, turned into the body and bloud of Christ?*

a Mat.26. 26.27.28. An. The bread and wine as touching their nature and substance *a* are not turned; but as touching the vse of them, they differ from common bread and wine, in that
b Rom.4.11 they are appointed of God, to serue vnto as vs *b* seales & pledges of those benefites which Christe in his body wrought for vs.

Qu. *In what manner oughtest thou to prepare thy selfe to the receiuing of these mysteries?*

An. In preparing my selfe to receiue the Supper of
a 1 Cor.11. 28. b the Lorde, I ought diligently to obserue these three
2 Cor.13.5. things. First, to examine my selfe, whether I *b* stand in
c Eph.1.13 fayth or no, which I shal know if I feele my *c* heart *d* assu-
2 Cor.1.22 red by the Spyrite of GOD that the *e* punnishment of
d Rom.8.15 my sinnes is fully discharged in Christ, and that whatso-
e 1 Ioh 2.1. euer hee hath done, pertayneth not onely to others, but
f Eph.3.17. euen *f* to mee. Secondly, to examine my selfe whether I
g Mat.26.75. finde my heart *g* inwardly sorry for my sinnes, with an
2 Cor. 7.10

in-

inward hatred and loathing of ſinne, and an *h* earneſt deſire and a ſure purpoſe, wholly to conforme my ſelfe to the will of Gods worde. Thirdly, if any offence bee betwixt others and mee, that I *i* reconcile my ſelfe vnto them. All theſe thinges, although they ought very earneſtly to be conſidered in the *k* whole courſe of our life; yet then eſpecially when we come to the Supper of the Lord.

h Rom.6.4, 5,6,7,8.
i Mat.5.23.
k Luke 1. 74,75.

Qu. *Now ſeeing we be ſaued by Chriſtes workes, without our deſeruings: whereto then now ſerueth our well doing, or what auaileth it to do good workes?*

An. Wee muſt doe good works *a* not to deſerue our ſaluation by them, but by our workes to *b* glorifie God, in *c* walking as becommeth Gods childeren, *d* declaring thereby our thankfulnes to God for our redemption. Secondly, by our workes *e* to make our election more certaine vnto our ſelues. Thirdly, to *f* win others to Chriſt by our holy life and conuerſation.

a Eſa 45,6. Pſal.17,2.
b Mat.5,16. 1 Pet.2,12.
c Col,1,10. Luke 1,75.
d Ro. 6,11.
e 2 Pet.1.10
f Ro.14,19.

Qu. *What workes calleſt thou good workes?*

An. Our workes can neuer bee acceptable and good in the ſight of God, vnleſſe in doing them wee keepe theſe two things: Firſt, that they bee framed according to the rule of Gods *a* lawes and commaundements, and not *b* after our owne deuiſes. Secondly, that they proceede from an heart *c* purged by faith. If either of theſe two poynts be lacking, our woorkes are abhominable in the eies of God, although they appeare neuer ſo glorious in the ſight of men.

a Eph.2,10.
b Col.2,20.
c Ro,14,23

Qu. *Becauſe prayer is one eſpeciall meanes which God will haue vs vſe to increaſe our faith, tell me what belongeth to true prayer?*

An. It is requiſite in true prayer, that we obſerue theſe fiue thinges: Firſt, that wee make our prayers *a* onely

a Pſa,50, 15 Iam,1,5,

to

b Iohn 14, 13, & 15, 16 and 16, 23. to God through *b* Chriſt, and not to Saints. Secondly,
c 1 Io. 5, 14 1 Ihn 4, 23. Mat. 6, 7. that we bee *c* inwardly touched with neede of the thing we aske, hauing our minde wholly bent therevpon, and not carried with by-thoughts. Thirdly, that our prayers
d Iam. 1, 6. Mar 11, 24 be grounded vpon *d* Gods promiſes, with full aſſurance
e Lu. 18, 1. 2 3, 4, 5, &c. that they ſhal be graunted, ſo far as the Lord doth know them to be meete and needfull for vs. Fourthly, that we
Eph. 6, 18. *e* continue in prayer, although we haue not our requeſts
f Iam. 4, 3. Rom. 8. 26. at the firſt. Fiftly, that wee aske not thoſe things which
g 1 Io. 5, 14 we *f* thinke good in our owne fantaſie, but onely *g* that
h Mat 6, 9, &c. Luke 11, 2, which God commandeth vs to aske of him: All which things be *h* contained in the Lords prayer.

Qu. *Rehearſe the Lords prayer.*

An. *Our Father which art in heauen, hallowed be thy name. Thy kingdom com. Thy will be done in earth as it is in heauē. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpas againſt vs. And leade vs not into temptation, but deliuer vs frō euil. For thine is the kingdom, the power & the glory, for euer and euer, Amen.*

Qu. *What doeſt thou deſire of God in this prayer?*

An. Firſt, I deſire of our heauenly Father, that his name
a Pſ. 111, 2. 3. & 145, 1. Rom. 11, 36 and 16, 27. may be hallowed, firſt in his excellent workes, which is when we acknowledge *a* his mercie, wiſedome, iuſtice, and prouidence; that hee alone worketh all things, and
b Ioſ. 1, 24. 14. 52. that *b* onely the Lord God be had in honor, all other ſet aſide. Secondly, that his name may be glorified in our
c Eſay 52, 5 Eze. 36, 20. godly liuing and conuerſation. In the ſecond Petition,
d Mat. 3, 2. & 5, 19 and 13, 31, 32. wee deſire that GOD his kingdome *c* may come, that is, that hee will declare himſelfe to bee King ouer his *d*
e Mat. 9, 38. church, in guiding and defending it, in increaſing of the number of the faithfull, in *e* thruſting foorth Labourers into the harueſt, and bleſsing their labors, and *f* ſuppreſ-
f 1 Ioh. 3, 8. Rom 16, 20 ſing the rage of the wicked tyrants.

Second-

Secondly, that hee will exercise his kingdome seuerally in euery one of vs, *g* killing sinne in vs, and all worldly care, and renewing vs to righteousnesse of life. In the third petition wee desire that Gods will may bee done, that is, that wee may *h* willingly in al things resigne our selues to Gods will without murmuring or grudging. In the fourth petition, wee pray that hee will giue vnto vs, *i* walking faithfully in our calling, our dayly bread, that is, all *k* thinges needefull for our liuing for this present life. In the fift petition wee pray that our sinnes may be forgiuen vs, that he will not lay to our charge our sinnes, nor the punishment due to them, but that hee will accept the death and passion of Christ, as the full satisfaction for our sinnes, and that wee may heereof haue *l* full assurance in our conscience, that the punishment of our sinnes is fully discharged in Christe, and therefore freely forgiuen vnto vs, as *m* surely as wee doe forgiue others: and that wee may truely *n* loue one another, from the bottome of our heartes, all desire of reuenge set aside. In the sixt and last petition, wee doe pray GOD that hee will not leade vs into temptation, but deliuer vs, that is, that hee *o* will not bring vs further into the battayle with our spyrituall enemies, then we by his holy spirit shall be able to preuaile and ouercome.

g Rom. 3. 10. 11. 13. & 6. 9. 1 Ioh. 3. 8. 9
h Luk. 22. 42. Tit. 2. 12. 1 Pet. 4. 2. 1 Iohn 2. 1.
i Gen. 3. 19. Ephe. 4. 18. 1 Thes. 2. 9. 10.
k Psa. 145. 15. 147. 27. & 107. 27. Psa. 78. 18. 19. 20. 29. 30. & 16. 14
l 107. 1. 2. 3. Ephe. 3. 12 1 Ioh. 5. 13. 20.
m Rom. 8. 15. & 8. 38. 39. Luk. 6. 36. Iam. 2. 13.
n Mat. 6 14 15. & 5. 23. 24. 44. Rom. 12. 19
o Rō. 16. 20 2 Tim. 4 17 18. Ephe. 6. 10. 11. 1 Cor 10. 13 2 Pet. 2. 9.

Qu. *And why is this added; For thine is the kingdome, the power and the glory, for euer and euer, Amen?*

An. Not onely to kindle in our hearts to *a* desire the glorie of GOD: but also to teach vs that this prayer is grounded vppon none other, then on GOD onely: and that wee shoulde not thinke the *b* kingdome of God to be weake and voide of force and might.

a 1 Cor. 29. 3. Rom. 11, 36
b Psal. 114. 7.

Also,

Alſo, that c he is onely to be honored, prayſed, and glo-
c Deu, 9.13 Apo. 4,9,11 Apo.5,12. 1 Cor. 2.6. 10,11.12. rified, and that his power is infinite, perpetuall and euer-
laſting. And in this word d *Amen*, is expreſſed the fer-
uent deſire to obtain thoſe things which we ask of God,
and our hope is confirmed, that thoſe things which wee
aske are graunted vnto vs, by which our conſciences are
d 1.Pet 5.11. Apo,6,14. Apo,7,12. pacified, and ſo we end our prayers.

Qu. *Tell me now briefly the effect of all thou haſt ſayd?*

An. By the tenne commandements, I ſee my miſera-
ble eſtate, that I deſerue death, damnation, and the curſe
of God, which muſt needes bee payed, becauſe God is
iuſt: and whereas I my ſelfe am not able to pay it, the ho-
ly Ghoſt through the preaching of the Goſpell, worketh
in mee faith, which aſſureth mee, that the Sonne of God
being made man for mee, hath euen in my nature ſuffe-
red whatſoeuer my ſinnes deſerued, and hath made mee
with him the child of God, and heyre of euerlaſting life.
Wherof leaſt I ſhould doubt or wauer, he hath appoin-
ted two Sacraments, as outward ſignes and tokens to be
ſeene and felt of me: that as ſurely as I ſee my ſelfe made
partaker of them outwardly: ſo the holy Ghoſt inward-
ly inſtructing mee, I ſhould not doubt, but inwardly to
be partaker of Chriſt himſelfe, with all his benefites, his
ranſome, righteouſneſſe and holineſſe to bee mine, that
in him, & through him, I ſhal haue life euerlaſting. And
thus beeing borne anew into this liuely hope, by the
holy God, my wayes ſhould bee directed and guided by
the ſame ſpirit, to walk in holines and righteouſ-
nes, all the dayes of my life,

Amen.

A Prayer containing the ſumme and effect of this *Catechiſme.*

O Mercifull and heauenly father, for ſo much as at euery light occaſion, I am with-drawne from thy holy Lawes, to the vanities of this life, vnto all ſin and wickedneſſe; I beſeech thee in mercy ſet before mine eyes alwayes the remembrance of thy iudgement ſeat, & my laſt end: whereby I may bee daily ſtirred vp to conſider in what great danger I ſtand, thorough the horrible puniſhment due to my ſinnes: that daily groaning vnder the burthen of them, I may flie for ſuccour to thy beloued ſonne Ieſus Chriſt, who hath fully payde, ſuffered & ouercome the puniſhment due to them: and through the working of thy holy Spirit in me, I may be fully aſſured in my ſoule and conſcience, that the curſe, condemnation, and death which theſe my ſinnes deſerue, is fully payde, ſuffered, and ouercome in Chriſt, that his righteouſneſſe, obedience, and holineſſe is mine, and whatſoeuer he hath wrought for mans ſaluatiō, is wholly mine. Strengthen this faith in mee daily more and more, that I may inwardly feele comfort and conſolation in this, that I feele thy holy Spirite beare record vntō my ſpirite, that I am thy childe, grafted into the body of thy Sonne, and made with him fellow heire of thy euerlaſting kingdom. So worke in me by thy holy Spirit, that daily more and more I may feele ſinne die in mee, that I doe not delight therein, but daily may groane vnder the burthen therof, vtterly hate, deteſt, and loath ſinne, ſet my ſelfe and al the

A prayer containing the scope & effect of this Catechisme. B.b.
— — — effect of ye Christolders Cate. Lisped C.
— upon ye Lords prayer. C.2.
The Lords pr. more at large C.4.
Confession of sinne. C.8.b.
pr. for ye whole church. D.2
Mornings pr. for families D.5.
Euening — D.6.b.
pr. before reading Script. D.7.b
Thankesg. after meate. D.8.b.
three double graces at meate. D.8.b.
Thankesg. after meate. E.2.
pr. for all times. E.2.b.
— Graces E.3.b.
morning pr. for families this time. E.4.b.
Euening — — E.5.
addition to ye former morn. pr. — E.6.b.
pr. for ye King. F.
— — mortification & holines. F.3.
short pr. for morning. F.4.
pr. before sleepe. F.4.b.
pr. ag.t ye secret venom & great danger of prosperity. F.5.
pr. before child-birth. F.6.
pr. for morning. F.7.
Euening. F.7.b.
A prayer. F.8. G.3.b. G.4. G.5.b.
of Faith. G.b.
The power of Faith. The workes— G.2.
good workes. G.2.b.
A prayer. G.3.b. in 1 Per. 1—
Another pr. G.4.
A prayer. G.5.b.
Thankesg. for a woman deliuered. G.6.
A pr. to be confirmed in knowl.e for reading &
another before reading &c. G.7.
A pr. to be confirmed in ye knowl.e of God. G.7.b.
— for patience in tribulation & ye God may be glorified thereby. G.8.
pr. to seeke in heart spirituall comforts from faith. H.
pr. after benefits obtained to acknowledg.e them only to come from God. H.2.
— for constant perseuerance in pr. when we are dull to pr. H.2.b.
Thankesg. when they haue receiued some comfort but not fully deliuered. H.3.
— after deliuerance from affliction. H.4.
Thankesg. for Gods word — obtained & a pr. for increase & continuance in ye same. H.5.
pr. for seeking the sin of Hypocrisie & that — like after ye rule of Gods word. H.6.
pr. in trouble. H.7.b.
pr. daily to be vsed of all faithfull Christians. H.8.b.
Addition in ye morning. J.3.b.
— Euening. J.4.
pr. before his Lecth. J.5.b.

A necessary instruction.

powers of my soule and body against sinne, and haue my full delight, ioy, comfort, and pleasure in those things which bee agreeable to thy will, that I may walke as becommeth the Children of light, looking still for that good time, when it shall please thee to call mee to thine euerlasting kingdome, and ioy eternall. This in mercy grant vnto mee for Iesus Christes sake, my only Lord and Sauiour,

Amen.

Godly

Godly priuate Prayers for Housholders to meditate vpon, and to saie in their families.

MARKE. 11. 24.

Whatsoeuer ye desire when ye pray, beleeue that ye shall haue it, and it shall be done vnto you.

ROM. 10. 13.

Whosoeuer shall call vpon the Name of the Lord shall bee saued.

A prayer containing the effect of the Housholders Catechisme.

ALmighty God and most mercifull Father, I see in thy blessed lawes & commandements the greatnes of my sinnes and wickednesse; yea, I see (O Lord my GOD) the whole course of my life to be almost nothing else, but a continuall breaking of thy holy Lawes and commaundements. The thoughts of my heart, either in vanitie, or else open wickednesse, are in number infinite, daily in the aboundance of them, causing my mouth to speake, and my body to execute and doe contrary to thy holy will. And againe (O Lord) I see thy heauie wrath, vengeance, and iudgement against sinne to be intollerable, that euen the least wicked thought and most secrete cogitation of my heart, procureth thy heauy wrath, and euerlasting curse, the torments of hell, and euerlasting fire, euen although I had but once in all my life broke any of thy commandements, so much as once in thought. And I know (O Lord GOD) that thou art true and iust, and canst not abide sin and wickednes, but wilt iustly punish

euery ſinne, euen with the ſelfe ſame torments of hell, which thy iuſtice hath appointed, euen for euerie ſinne. This O Lord my God ſhameth me downe, & euen amazeth me, ſo that I know not what to do. I looke into my ſelfe, viewing mine owne power, whether I am able to ouercome this puniſhment of my ſinne or no: and I ſee that all, euen the moſt exquiſite puniſhment that I can deuiſe to my ſelfe, in whipping of my bodie as long as I liue, wearing haire-cloth, pining my ſelfe with faſting, or any other paine, I ſee, I ſee (O Lord) that all this puniſhment is not ſufficient for one of my leaſt ſinnes, becauſe it deſerueth euen the euerlaſting paines of hell. I looke to heauen, I ſee there is no Saint nor Angel able to abide and ouercome this puniſhment of ſinne: I looke to men in this world, euen to the Popes treaſure, that wicked man of ſinne, and I ſee that neither his Maſſe nor purgatorie, pilgrimage, pardons, penance, ſatisfactions, nor any of ſuch like wicked ſtuffe, alas I ſee they are nothing for the ſatisfying for one of my leaſt wicked thoughts, ſeeing the puniſhment is by thy iuſt decree and ſentence thine euerlaſting curſe. Wherefore I am driuen out from my ſelfe, and all that I can doe, to ſeeke this puniſhment diſcharged other where, or elſe to fall vnder the burden. I ſee there is no helpe for mee in Angels, Saints, nor mortall men, but onely in that perfect man Chriſt Ieſus thy deere ſonne, in whom I ſee the full puniſhment of my ſinne wholy paide, ſatisfied, diſcharged, and ouer-come: death vanquiſhed, the paines of hell in victorie ſwallowed vp, the curſe ſatisfied, and the eternitie of the puniſhment (through his euerlaſting power) ouer-reached. This I ſee (O Lord) by the eies of faith, being thorough thy holy Spirite wholy aſſured, that all the whole puniſhment of ſinne, paide by my Sauiour Chriſt,

Christ, is not onely paide for other men, but euen alſo for mee and my ſinne. This aſſurance of my faith, being thine onely worke in mee, I beſeech thee in mercy, to ſtrengthen and increaſe, for I feele it often full of wauering and doubting. Grant that I may daily more and more in my ſoule and conſcience, feele my ſelfe knit and grafted into the body of thy Sonne, whereby I may bee aſſured, that whatſoeuer hee hath done, pertaineth to mee, and is fully and wholy mine: that I may through the power of his death, feele daily ſinne die in mee, and through the power of his reſurrection, feele my ſelfe riſen from ſinne, to haue my full ioy and comfort in thoſe things which bee agreeable to thy holy will, vtterly deteſting, hating, and abhorring from my heart all thinges which be contrarie to thy will and pleaſure: that euen in this life I may ſtill looke for this endleſſe ioy and felicitie, vſing the things of this world as though I vſed them not, till that good time that it ſhall pleaſe thee to call mee to thine euerlaſting kingdome of glorie, there to raign with my Lord and Sauiour Ieſus Chriſt, for euer and euer. Amen.

A prayer vpon the Lords prayer.

Our Father which art in heauen.

OMoſt mightie Lord and eternall God, who haſt by thy deere ſonne Chriſt Ieſus our Lord and Sauiour, reconciled vnto thy ſelfe all thinges in heauen and earth, and in him haſt made an euerlaſting bond and couenant with vs thy faithfull children, that thou wilt not onely be our God, but alſo our moſt louing and mercifull Father, whereof as a pledge thou haſt giuen vs thy holy Spirit of adoption, whereby we may with boldnes and full truſt and confidence, come to thee by hartie

prayer, as vnto our moſt louing and mercifull Father, being aſſured that thou wilt not denie vs any thing which thou knoweſt ſhall bee expedient for vs: grant wee beſeech thee deere father, that wee being fully perſwaded in our hearts of this thy fatherly loue and affection towards vs, may be ſtirred vp to make our petitions with ſuch an affection, ardent deſire, loue & reuerence to thy Maieſtie, that our mindes bee not carried away with by-thoughts creeping in, but without all wandering, may be fully bent and attentiue to the thing we aske, and fully ſtaid vpon thy mercifull and iuſt protection.

Hallowed be thy Name.

Wee then beſeech thee (deere father) that thou wilt ſtrengthen our hearts with thy holy Spirit, that conſidering thou haſt made all things for the glory of thy Name, ſo wee may in all our doings, enterpriſes, counſelles, and purpoſes, chiefely aboue all things ſeeke thy glory: that wee may fully acknowledge thee, nôt onely the Authour of all things, but the ruler, guider, and gouernour of all things, both in heauen and earth: that wee neuer diminiſh thine incomprehenſible glory, by attributing vnto our ſelues any power, ſtrength, or abilitie to doe, will, or thinke that which is good: but from our hearts wee may acknowledge all our goodneſſe to come from thee, yeelding for the ſame continuall praiſe and thankſgiuing to thy glorious Name: that wee neuer by diſtruſting thy mercifull prouidence, diſhonour thy Name, but that euen in our greateſt diſtreſſe wee may put our full confidence in thee, not looking vppon our weakneſſe, but ſtaying vppon thy power and promiſes: by heartie prayer flying vnto thee our onely refuge: that our whole life may be ſo framed according to thy holy will in all points, that thy moſt glorious Name in vs may be ſanctified, and that wee be not an occaſion that thy holy Name be blaſ-

phemed

phemed through our wicked life and conuersation.

Let thy Kingdome (most mercifull Father) appeare, and manifestly be declared in all the world, but especially amongst thy Church and faithful flocke: declare thy selfe Lord and King ouer them, ruling them by the scepter of thy holy word, and force of thy holy Spirit. Increase the number of faithfull Pastors and Preachers amongst the people: blesse their labours to the increase of the kingdome of thy deere son Iesus Christ, and to the destruction of the kingdome of Sathan and Antichrist. Suppresse the rage of the enemies, that they may know that thou, O Lord, dost raign in al ages, to the behoofe of thy Church, and terrour of thine enemies. Grant these mercies good Lord, not onely to the whole Church in generall, but especially to euery one of vs thy children particularly: Grant that wee may effectually feele the force of this thy kingdome in our hearts. Beate downe in vs our old corrupt Adam, with al sinful delights, thoughts, motions, and desires: and renew in vs day by day our spiritual and inward man, that we may bee wholy bent to delight, thinke, desire, and doe those things which be acceptable in thy sight. *Thy Kingdome come.*

Frame our harts (good Lord) with such humble obedience to thy holie wil, that we may be heartilie wel content with whatsoeuer it pleaseth thy goodnesse to lay vpon vs: that wee neuer cease in our miseries, but continually cal vpon thee by heartie praiers, although wee feele no release at al, yet that stil patiently wee may abide, and quietly waite for thy good leisure and appointed time of deliuerance, when thou knowest it shal bee most expedient for vs. *Thy will be done in earth as it is in heauen.*

Grant vs (deere Father) that al our counsailes, studies, labours, and endeuours, being by thy holy Spirit guided *Giue vs this day our daily bread.*

guided and framed, wee may euery one in that vocation in which thou haſt placed him, ſo faithfully trauel, to the diſcharging of our conſciences, & edifying of thy church, that our account may bee found acceptable before thy throne and iudgement ſeate. So bleſſe our labours and trauailes, that wee may haue ſufficient for the preſeruing of this preſent life, and bee content with thoſe benefits which thou ſhalt beſtow vpon vs, whether they be many or few, acknowledging them to be receiued of thee: not greedily to care for them, or vainely to delight in them, but thankfully eſteeme of them, as thy benefits beſtowed vpon vs, and as faithful ſtewards moderatly vſe them, to the releefe of our brethren, and the diſcharge of our conſciences.

Forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs.

Increaſe in vs (good Lord) the gift of faith, that we may daily more and more in our ſoules and conſciences be aſſured, that our ſins bee defaced, cleane blotted out, and couered with the ful, perfect, and ſufficient ſacrifice of thy deere Sonne Chriſt Ieſus our Lord and Sauiour, once made for vs: that wee are vnited, knit, & made one body with him, partakers of his righteouſnes, iuſtification, and holineſſe, and euen fellow heires with him of euerlaſting life: that wee may vnfainedly from the bottome of our hearts loue thee for this thine vnſpeakeable goodneſſe and mercy: forgiuing from our hearts our Brethren which doe offend vs, pray for them, loue, cheriſh, and comfort them as fellow members al of one body, with perfect natural loue and compaſsion linked together to our head Chriſt Ieſus.

Leade vs not into temptation.

Strengthen vs, good Lord, with thy holy Spirit, that wee bee not ouercome with the ſubtile ſuggeſtions and ſinneful motions of ſathan the diuell: hold vs vs with thy mercifull hand, that wee ſleepe not in ſinne, that

we

we bee not drawne away with the wicked world, nor the inticements of the flesh, to delight in wickednesse: but so arme vs with thy mighty power, that wee may strongly abide all the assaultes and subtile sleightes of our ghostly enemie, and sincerely to walke before thy face, both in prosperity and aduersitie, to thy honour and glorie, the health of our soules, and profit of thy Church, through Iesus Christ our onely Lord and Sauiour, Amen.

The Lords praier more at large.

OMost mighty and eternal God, who of thine infinite loue to mankinde, hast giuen vs thine owne eternal Sonne Christ Iesus our Lord, to be made man for vs, in the similitude of sinneful flesh, to become flesh of our flesh, bone of our bones, in al things like vnto vs, sinne onely excepted: who being thy true and natural Sonne, hath made vs with him, sonnes, children, and heires to thee our most mercifull Father, giuing vnto vs by grace, that which is his by nature. And by his due, alone, once offered, al sufficient sacrifice, hath paide the ransome of our sinnes before thy diuine Maiestie, to satisfie thy iustice for vs sinfull flesh. Which debt being paide for vs, hee hath brought vs in fauour with thee, so that wee may now with boldnesse and trust come to thee as vnto our most merciful and louing Father, with full assurance, that as thy loue is so much greater and more excellent towardes vs, then al loue of earthly parents towardes their Children, as thou passest all men in goodnesse and mercy, so thou wilt denie vs nothing which shal bee expedient for vs. So that although al the Fathers which are in earth, hauing shaken off al

Our Father which art in heauen.

feeling of fatherly naturalneſſe, would forſake their children, yet thou wouldeſt neuer forſake vs, becauſe thou canſt not denie thy ſelfe: who promiſeſt, that if earthly Fathers being euil, can giue good gifts to their Children, how much more wilt thou our heauenly Father, being altogether goodneſſe it ſelfe, giue good things to them that aske in thy Sonnes Name? And that although a Mother ſhould forſake her Children, yet wilt thou not forſake vs thy Children, whom thou haſt before the beginning of the world in thy deere Sonne Ieſus Chriſt, choſen to bee thy children and heires with him of thine immortal Kingdome. Whereof that wee in our ſelues might be ſure and certaine, and out of al doubt, that wee are the children and heires of euerlaſting life, thou haſt giuen into our hearts thy holy Spirit, as a true pledge and earneſt of our inheritance, which Spirit doeth aſſure our ſpirits that we are thy Children, and therefore cryeth in our hearts, Abba Father.

Wee therefore as thy deere Children, ranſomed and bought by thy deere Sonne, do flee to thee our moſt louing and mercifull Father, who in goodneſſe art infinite, in mercie aboundant, in ſubſtance incomprehenſible, in immortalitie euerlaſting: who by thy mightie power and ſingular prouidence ruleſt al things, according to thy heauenly wiſedome: beſeeching thee for thy deere Sonne Chriſt Ieſus his ſake, that as thou haſt ſufficientlie ſet foorth thy glorious Name in making the whole world, heauen, earth, and all thinges therein contained: ſo wee may in beholding and viewing thy creatures the workes of thine handes, bee lifted vp to thee our Lord GOD the Creatour and Maker, and in them glorifie thy holy Name, acknowledging in them thy ſingular goodneſſe and loue towardes man, for whoſe

Hallowed be thy Name.

whoſe vſe thou haſt created all thinges, both in heauen and earth: and that wee may for the ſame, euen from the bottome of our hearts, yeeld due honour, praiſe, and thankſgiuing to thee (deere Father) all the daies of our life. Grant moſt mercifull Father, that we may in heart and minde bee fullie aſſured, that thou by thy heauenly prouidence ruleſt and guideſt all things in heauen and earth, ſo that nothing in the whole world commeth to paſſe but according to thine appointment: that thou guideſt and frameſt the affaires and doings of men, that thou haſt euen their hearts and all their powers in thy mercifull hand, to turne them which way ſo euer it ſeemeth beſt to thy godlie wiſedome: ſo that whether wee be in proſperitie or aduerſitie, we may acknowledge both of them to bee thy worke in vs, and therefore bee no leſſe thankefull for ſickneſſe then for health: for ſorrow, then for comfort: for a troubled minde, then for a quiet: for impriſonment and baniſhment, then for libertie: eſpecially ſeeing wee know that thou turneſt them all (ſeeme they neuer ſo ſharpe) to the comfort and commoditie of thy Children which feare thee: and that in all things which ſhall befall vnto vs, whether they bee greeuous or ioyous, proſperity or aduerſity, life or death, thy holy Name may be ſanctified in vs by yeelding due and continual praiſe and thankſgiuing to thy eternall Maieſtie: that we neuer ceaſe to put our ful truſt and confidence in thy mercie, who haſt promiſed to bee our defender, buckler, and ſhield, to keepe vs as the apple of thine eye, to deliuer vs when wee cal vpon thee, to open when we knocke, to giue when wee aske that wee knowing our owne weaknes, that of our ſelues wee haue no power or ſtrength to doe, no not ſo much as to will that which is good, we may acknowledge al our ſtrength,

comfort,

comfort, ioy, faith, loue, hope, and confidence to be thine onely gift and worke in vs. And for the ſame, and the increaſe of the ſame, and for all thy benefits in vs, whereof we feele our ſelues deſtitute, we may conſtantly flee vnto thee by hearty praier, requiring the ſame at thy merciful hand. And hauing felt thy merciful dealing towards vs, we may alway to the end of our life continue thankfull to thy bleſſed Name: that we neuer ſpeake or thinke of thee (O Lord God) without high reuerence and an obedient feare vnto thy glorious Name.

Thy Kingdome come.

And that thy Kingdome (O Lord) may more glorioufly ſhine amongſt men, ſubdue the hearts of the people to be obedient to thy word. Lighten al nations with thy glorious Goſpell: raiſe vp faithfull Miniſters of thy word, aboundantly in euery place, who with pure and perfect zeale in true knowledge may feede the hungrie ſoules with the foode of life. Lighten the hearts of thy Children, whom yet thou haſt not called to the feeling of thy mercies, in thy Sonne reuealed. Beate downe the furie and rage of the kingdome of ſathan and Antichriſt, with all tyrants, who ſhew their vtter malice and furie againſt thy deere and faithfull flocke. Confound their deuices, ſuppreſſe their pride, and ſo ſtrengthen al thy true and faithful ſeruants againſt their rage, that they may haue true wiſedome to confound their enemies, and ſtedfaſt conſtancie to profeſſe the truth of thy glorious Goſpell, euen to the death. And that euerie one of vs may feele the force of this thy kingdome particularly in our ſelues, wee beſeech thee kill in vs, by thy holy Spirit, al wicked delights of ſinne, and vanities of this world. Mortifie in vs our earthly and carnal affections, and grant that wee may haue our full delight and pleaſure in thee our heauenlie Father, and in thy

Sonne

Sonne Christ Iesus our Lord and Sauiour, and reuerently embrace thy holy word, that our soules may bee comforted therein, and our faith thereby confirmed. Lighten our vnderstanding, that we may in thy holy word learne, and in heart be fully assured, that thou art our most mercifull Father: and thy deere Sonne, our Lord and Sauiour. Beate downe in vs all sinful motions of the aduersarie, which do rebell against thy holy Spirit, and settle and frame our minds by thy holy Spirit in vs, that al rebellion in our flesh being killed, wee may quietly with staied minds and consciences set our ful ioy, comfort, and consolation in heauenly things, walking before thee in sinceritie of minde: put our full trust and confidence in thee, rest and quiet our selues wholy in thy mightie protection and prouidence.

Thy will be done in earth as it is in heauen.

And forasmuch (O Lord God) as of our selues we be nothing but stubbernesse and rebellion, we beseech thee (deere Father) that as thine Angels in heauen doe willingly obey thy wil without resistance, so wee thy children in earth (al stubbernesse and peruersenesse, by thy holy Spirit in vs being vtterly extinguished and quenched) wee may willingly submit our selues, resigne and yeeld our whole affections to thee, O Lord, to be gouerned after thy blessed and heauenly will. That wee may feele in our selues no other motion or desire, then a meete consent to thy holy Will: that whatsoeuer affections in vs fight against thy holy Will, thou wilt vtterly make them voide. That wee neuer wil any thing of our selues, but that thy holie Spirite in vs may gouerne our hearts, by whom inwardlie being taught, wee may learne to loue, embrace, and take comfort in those things that please thee, and to hate those thinges that displease thee: That our hearts, mindes, and wils, beeing wholy

wholy ſubdued to thy moſt bleſſed wil, wee may willingly bee content with that eſtate of life, which it pleaſeth thy goodneſſe to exerciſe vs withal in this world, whether it bee in aduerſitie or proſperity, in ſicknes or health, in ignominie or glory, in quietnes or trouble, in ſorrow or gladneſſe. Grant vs, deare Father, this willing and patient minde, that euen in our greateſt diſtreſſe we may be content with thy good Wil, & not to murmur or grudge againſt thy Maieſtie, knowing that thou wilt lay nothing vpon vs, but that which ſhall turne to our good or profit. And that we may patiently abide whatſoeuer it ſhal pleaſe thee to lay vpon vs: that wee bee aſſured in our hearts, that thou wilt not lay more vpon vs, then thou wilt giue vs ſtrength to beare, and euen in our greateſt afflictions, wilt finde a way for our deliuerance, and that thy power and ſtrength is more fullie declared, when wee feele our ſelues vtterly voyd of all ſtrength, and ſee no way of deliuerance: that wee may in our moſt greeuous aſſaults, conflicts and anguiſh of mind, ſubmit our ſelues wholy to thy bleſſed Wil, & looke for our deliuerance at thy hand, when thou knoweſt it ſhall bee moſt expedient for vs, & moſt for thy glory, leauing the time and meane of deliuerance to thy good will and pleaſure, and that in the meane time we neuer ceaſe but cal vpon thee, by hartie praiers continually as thou haſt commanded, vntill ſuch time as thou ſhalt heare our petitions. And although after many and ſundry callings vpon thee, thou ſeeme not to regard vs, but rather deale more extreamely with vs: yet notwithſtanding ſtrengthen vs ſo with perſeuerance in praier, that wee faint not, but ſtil continue in praier, being aſſured that although wee feele our ſelues nothing releaſed, yet wee may quiet our ſelues heerein, that wee as thy Children haue laide our complaintes,

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griefes and ſorrowes in the boſome of thee our heauenly Father, who wilt as a louing Father, when hee ſeeth it moſt conuenient, helpe vs. And that although thou ſeeme nothing to grant our requeſts, yet we honour thee in calling vpon thy Name: ſeeing thou doeſt accept it as a moſt chiefe honour, to bee called vpon in the day of trouble.

Giue vs this day our daily bread.

And foraſmuch (deere Father) as thou dooſt by thy mighty power nouriſh, feede, ſuſtaine, preſerue, & maintaine all liuing creatures, yea, euen the very young foules and beaſtes, wee beſeech thee to ſende vnto vs thy children, (ouer whom thou haſt a more ſpeciall care) all things neceſſary for this our preſent life: that we hauing ſufficient, may walke euery one in our calling, in ſinceritie and pure holineſſe before thy face, acknowledging all our benefits of riches, wealth, health, meate, drinke, apparrell, and all our ſubſtance to bee thy meere giftes, beſtowed vpon vs, and deliuered vnto vs from thy hands: that wee bee not drawne from thee through ſetting our mindes too much vpon them, but ſo moderatly vſe them, as thy benefits for a time beſtowed vppon vs, knowing that thou wilt at our hands require an account how wee haue vſed them. That we doe not carefully gape or ſeeke after them, but diſcreetly to thy glory vſe them, acknowledging in them thy goodneſſe and liberality towards vs. And ſeeing, moſt mercifull Father, that it is not our trauaile, labour, paines, ſtudie, or endeuour which is able to get vs our liuing, but onely inſomuch as it pleaſeth thy goodneſſe to bleſſe and proſper them: wee beſeech thee, that if through our great trauaile and paines, wee be yet ſtill in poore and meane eſtate, that thou wilt giue vs a contented heart, knowing that thereby thou letteſt vs vnderſtand, that it is thy good will and pleaſure, ſo to

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keepe vs vnder, that wee more effectually may giue our ſelues to ſerue thee. Or if it be thy will and pleaſure more aboundantly to bleſſe vs and our trauaile, to ſend vs aboundance of all things, we beſeech thee (deere Father) giue vs a thankfull heart to acknowledge them to bee thy good gifts, and frame our harts with ſuch liberalitie, that we may be contented to diſtribute them according to the neceſsitie of thy children, being aſſured that thou haſt to that end made vs Stewards ouer them, that thou maiſt at his hands require much, on whom thou haſt beſtowed much: ſo that wee hauing the due eſtimation of thy benefits which wee ought to haue, may both reuerence thy goodnes in thy benefits, and ſupply the want of our brethren, to the reliefe of their neceſsitie, and furtherance of thy glorie.

Forgiue vs our treſpaſſes as we forgiue the that treſpaſſe againſt vs.

And whereas (moſt mercifull Father) thy ſonne our Lord and Sauiour Chriſt Ieſus, hath in our nature paid the ranſome and debt of all our ſinnes, which wee haue from the beginning of our life committed, and doe dailie commit, wee beſeech thy gracious goodneſſe, that thou wilt by thy holie ſpirit in our harts, aſſure our ſoules and conſciences with a liuelie faith, that by that ſame one alone ſufficient ſacrifice, the puniſhment of our ſinnes is paid, thy wrath appeaſed, and thy iuſtice ſatisfied, whereby our conſciences may bee quieted and ſet at peace with thee our mercifull Father and GOD. Let vs (deere Father) feele in our ſoules and conſciences, that we are vnited and knit to thy deere ſonne Ieſus Chriſt, and made one bodie with him, & heire with him of euerlaſting glorie, ſo coupled and ioyned with him, that being members of his bodie, wee may be aſſured that hee is ours: that his righteouſneſſe, is our righteouſneſſe: his ſatisfaction and holines is ours: the curſe, condemnation & death which

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he suffered, is the same curse, condemnation, and death due for our sinnes: that wee knowing that our sinnes bee done away, and cleane forgotten & forgiuen by thy merciful loue and goodnes declared in offering vp thy sonne to death for vs, we may be driuen to loue thee vnfainedly from the bottome of our hearts, for this thine vnspeakable loue. And considering that thou hast in mercie pardoned so many our hainous offences, we may gladlie bee mooued to forgiue one another their offences, and put out of our hearts, all rancour, malice, and hatred toward our brethren, knowing that wee are all members of one bodie, Christ our Sauiour: that so surely as wee haue forgiuen all them that offend against vs, wee may bee so certainly assured, that thou our mercifull Father hast forgiuen vs, like as we haue forgiuen our brethren.

Lead vs not into temptation, but deliuer vs from euill.

And forasmuch (most heauenly Father) as we of our selues be feeble, fraile and weake, and haue a strong and subtile aduersarie Sathan the diuell, who goeth about continually like a roaring Lyon, seeking whom he may deuour: wee beseech thee strengthen vs by thy holy Spirite, that wee may withstand his subtile suggestions and motions: hold thou vs by thy mercifull hand, and keepe vs alwaies in thy safegard and protection, that we be not ouercome in the mightie assaults of our aduersarie. And forasmuch as hee often vseth euen our owne flesh armed against vs, to conquer vs, we humbly beseech thee deere Father, mortifie, subdue, and kill in our flesh all subtile suggestions, and sinfull motions of Sathan, that we yeeld not our selues as slaues thereunto, but continually fight against them, and bring them into subiection of the spirite. Grant vnto vs most mercifull Father, that we be not drawne through the subtile and sliely torments of Sathan, to haue our delight and pleasure in the vanities

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of this preſent world, but by thy grace, might, & power, may ſo in the proſperitie of this life be vpholden, that our mindes with full ioy and comfort may be lifted vp to our perfect conſolation in our Lord and Sauiour Chriſt, and in him, take our full and perfect ioy and conſolation, ſo that no vaine delight of this world put vs from the ſame, neither any ſharpe aduerſitie, as pouertie, miſerie, or calamitie, through the malice of the diuell, driue vs to deſpaire of thy merciful goodnes towards vs: but alwaies being thorough thy grace and aſsiſtance defended, we may be fully and perfectly armed againſt all the ſubtile intrappings of ſathan, and reſt wholy in thy mercifull defence and aide. For thou haſt (O Lord and eternall God) in thy gouernment, all things in heauen and earth, all power and dominion ouer al creatures, Angels and diuels, to rule them according to thy good pleaſure and will, to the profit and commoditie of thy Church, and euery faithfull member thereof, and to thine owne incomprehenſible glory: that in al things, in al ages, for euer & euer thy glorious Name may bee exalted, and thy faithful flocke edified through Chriſt our Lord, Amen.

A confeſsion of ſinnes, with faith and repentance.

O Mercifull and heauenly Father, wee thy ſeruants doe humbly proſtrate our ſelues before thy Maieſtie, acknowledging heere in thy ſight our haynous offences committed againſt thy Maieſtie, ſeeing and beholding thy heauie wrath againſt them: wee feele our ſelues laden (O Lord our God) with a huge companie of horrible ſinnes, whereof euen the very leaſt, being but conceiued in thought, is ſufficient in iudgement to throw vs downe to the euerlaſting burning Lake. Our owne

owne consciences, O Lord, doe beare witnes against vs, of our manifolde transgressions of thy blessed Lawe, of our securitie and senceleſſe blindnes, running headlong to destruction, committing sin after sinne, although not notorious to the world, yet horrible before thine eyes. The thoughts of our hearts rise vp in iudgement against vs: the vanitie of our talke before thy Maiestie condemneth vs: the wickednes of our deedes from thy sight reiecteth vs: al our wicked thoughts, words and deedes, with the inward corruption of our nature, doe altogether as it were a whole lumpe and loade of sinne, lie heauie vpon vs, and with their intollerable weight, doe euen presse vs downe to hell. We doe daily grone vnder the burthen of them, inwardly lamenting our owne follie so greedilie running into them. In heauen, earth, or hell, wee see none able to sustaine the weight of them, but euen thy deerely beloued Sonne Iesus Christ, who in mercie infinite, and compassion endlesse, hath sustained and ouer-come the endlesse punishment due vnto them: in him therefore, in him, most merciful Father, & through him wee come to thee, being fully assured according to thy promise, that thou wilt accept and take that ful recompence which he thy deere Sonne hath made for vs, as a iust ransome for al the sinnes of al those who with a true faith take hold on him. In him therefore wee see thine anger towards vs appeased, thy wrath satisfied, and our debts paid.

Increase in vs, good Lord, wee beseech thee, this liuelie and feeling faith, for wee feele it often-times in vs very weake, and troubled with many doubts: increase it in vs (O Lord) that we may through thy holy Spirit be assured, that the punishment of our sinnes is fully in thy Sonne discharged. Make vs, O Lord our God, to feele

this same in our soules and consciences, that Iesus Christ is ours, and al that he hath done: that we are grafted into his bodie, and made one with him, and therefore fellow heires with him of euerlasting life. Let vs not onely haue these wordes in our mouthes (good Lord) but through thy holy Spirit, let vs feele the comfort of them in our hearts fully sealed and setled in vs: that wee feeling our selues inwardly before thy iudgement seate discharged, and our consciences towardes thee appeased, may bee swallowed vp with an vnfained loue toward thy heauenly Maiestie, and towards our Brethren for thy sake. Make sinne to die in vs daily more and more, that wee may hate, detest, and vtterlie abhorre all sinne and wickednesse in all men, but especially in our selues: that wee may strongly through thy holy Spirite set our selues in open warre and defiance against all sinne and wickednesse: that we please not our selues in our sinnes, but straightlie examining sinne by the iust rule of thy holie lawes, wee may vtterlie from the bottome of our hearts condemne euen the least sinne in our selues, hauing our whole ioy, comfort, and consolation vppon those thinges which bee agreeable to thy blessed will, alwaies being afraide to doe any thing contrary to the same: that we may euen from the bottome of our hearts, examine and try our thoughts before thy presence, that they bee vpright and vnfained, not hypocriticall in outward shew onely and apperance; but that euen all corners of our hearts beeing opened and disclosed before thee, wee may euen as though it were openly before the face of the whole world bring them in shew, knowing that a double heart is detestable in thine eyes: and that wee may walke alwaies as before thine eyes, not onlie before the eyes of man, being more carefull to walke

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circumſpectly, in this reſpect, that wee haue thee to bee a viewer of our dooings, a thouſand fold more then the eyes of man. That thus wee may walke as becommeth thy Children, not onely in outward ſhew, but alſo in ſinceritie of heart, abhorring euen the leaſt ſinne in our ſelues, ſtriuing, reſiſting, and fighting againſt ſinne, not delighting our ſelues in ſinne, nor nouriſhing the ſame in our breaſt, but earneſtlie embracing, and ſtudiouſlie ſeeking after thoſe thinges which bee pleaſant in thine eyes: that neither the feare of man, nor loſſe of goods, life, lands, poſſeſsions, or friendes, draw vs away from thee, to doe any leaſt thing contrarie to thy wil and pleaſure: neither the fauour or friendſhip of man, nor yet the flattering enticements of this world, nor the vaine promotions of the ſame do mooue vs any whit from the true and endleſſe ioy, delight and pleaſure which wee ought to haue in thoſe things which bee agreeable to thy will, and the conſtant performance of the ſame: but that alwaies to the ende of our life wee may continue in thy paths growing and increaſing from faith to faith, from ſtrength to ſtrength, till at length wee ſhall come to thy euerlaſting reſt, Amen.

A praier for the eſtate of the whole Church.

O Lord our God, and heauenly Father, for aſmuch as by thy holy word wee are commanded in our praiers not onely to bee mindfull of our ſelues, but alſo of all other thy Children, yea euen of our enemies: wee commend vnto thy Maieſtie all thy whole true and Catholike Church, and euery member thereof: that as it hath pleaſed thy goodneſſe by the bright beames of thy holy word, to ſhine ouer the whole world, Field 116.

whereby thou haſt expelled, driuen away, and cauſed to vaniſh the darke and miſtie cloudes of ignorance and ſuperſtition, ſo thou wouldſt vouchſafe by thy holy Spirit, to touch the hearts of men, that they may ioyfully embrace that thine ſo high a treaſure ſent amongſt vs, that through our vnthankfulnes we prouoke not thy Maieſtie in anger to take it from vs. Cruſh, bruſe & deſtroy with the breath of thy mouth, the mightie power of that man of ſin, which ſo proudly exalteth himſelfe aboue all that is called God. Let not thy ſimple flocke (deere Father) in whoſe conſciences hee of long time hath and yet doth ſit as God, bee any longer poyſoned with his ſweete enticing poyſons: but ſo lighten their hearts, that they may perceiue his iuglings, and embrace the ſweete comfortable doctrine of life euerlaſting, reuealed in thy glorious Goſpel.

And foraſmuch as it hath pleaſed thee in mercie aboue all Nations of the earth, to powre downe the ſweete ſhowers of thy heauenly graces vppon this our Engliſh Nation aboundantly, in more plentifull wiſe watering the ſame with the giftes of thy holy Spirit, in promoting thy Goſpel, and ouerthrowing idolatrie, wee beſeech thee to continue thy fauour toward the ſame, and vtterly roote out all remnants, reliques, and monuments of idolatry, that thy glorious Name may bee throughly exalted, in ſincere, pure, and holy worſhip. And as thou haſt in mercie from amongſt vs in this thy Church, vterly baniſhed all falſe, venemous, and poyſonfull doctrine, wherewith the ſoules of thy children heeretofore haue beene wounded to death, and in place thereof haſt placed the true and comfortable doctrine of life euerlaſting, where-with the ſoules of thy children bee fedde and nouriſhed to euerlaſting ioy: ſo in like mercie and

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fauour wee beseech thee, deere Father, establish in the same thy Church, a true, perfect, and sincere regiment thereof, according to the prescript rule of thy blessed word, all fantasies of mans braine, and dreames of humaine policie vtterly abolished: that thy glorious Maiesty onely may be exalted in the light of thy glorious Gospel: and that thy Church may flourish and increase, being through thy protection aided, supported, maintained, and defended: we beseech thee by thy holie Spirit, guide and rule euery part and member thereof, especiallie thy seruant *Iames*, our King, whom thy gracious fauour and mercifull prouidence hath appointed a chiefe member in the same: vnder whose winges (next vnto thy protection) it hath a chiefe succour and support. Grant vnto him, O Lord, a pure and perfect zeale, aboue all things to promote thy glorie: first and chiefly in labouring and endeuouring of himselfe earnestlie in wiping away and purging out of thy Church all blots and deformities, to reduce the same to a pure and sincere forme of worshippe, agreeing to thy blessed word, vtterlie to remooue al stumbling blockes, which stay and hinder the course of thy Gospell: giue him in like manner, O Lord GOD, the spirite of wisedome, discretion, and gouernment, that with equitie and iustice he may see this whole Realme, which thou hast committed to his charge, peaceably and quietly gouerned: that hee may studiouslie labour, that as well thorough the whole Realme vertue be exalted, and vice abandoned, as especially in his owne house and Court, that al wicked vanities of this world, all licentious and inordinate life, all flattering and dissimulation being vtterlie banished, the feare of thy glorious Maiestie may so reigne in the hearts of all within his highnes Pallace & Court, that their liues and

conuerſation may be agreeable to thy bleſſed will, in ſinceritie and true holineſſe and integritie of life, that from them, as from the head, may ſhine purity of life and conuerſation, as an example and patterne of true godlineſſe to the whole Realme. Preſerue him wee beſeech thee good Lord, from al conſpiracies and treaſons, that if it be thy good wil, hee may haue a long and quiet reigne ouer vs, to the benefit of thy Church, and the aduancement of thy glory. Indue the whole Councell, good Lord, with true and perfect wiſedome, that in all their conſultations and counſels, hauing thee preſent before their eyes, they may conſult of thoſe thinges which principally and chiefely may bee for the aduancement of thy glory, and the commoditie of thy Church, and next for the quiet peace and gracious gouernment of this Realme. So lighten all inferiour Magiſtrates of this Realme, good Lord, with the brightneſſe of thy holy Spirite, that vnderſtanding thy will, they may zealouſlie defend, maintaine & further the courſe of the Goſpell with the ſword of iuſtice, cut off the wicked, and cheriſh the godly. A Field 119.

Defend and gouerne, by thy holy Spirite, the Paſtours of thy Church, and labourers in thy vineyard, that they may zealouſly, earneſtlie, and diligently feede thy flocke committed vnto them, with the foode of life thy bleſſed word, where-with their ſoules may bee nouriſhed to life euerlaſting. Increaſe the number of them, deere Father, place ouer euery flocke a godly, learned, and painful Paſtour, who may painfully and carefully trauaile euery one in his charge, to bring thy people (which now alas in moſt parts do wander & go aſtray like loſt ſheepe) to the true knowledge of thee their Lord and God, and of thy deere Son Chriſt Ieſus their Sauiour. And for thy mercy,

cy, we beseech thee, to take pittie vpon thy poore & simple flocke, roote out all rauening Wolues, which haue craftilie crept into thy sheepefold, and do make hauocke of the soules of thy simple flocke. Cast out al hirelings, time-seruers, and dumbe dogges, which to fill their bellies onely, haue thrust themselues among thy sheepe, and do plentifully suffer the flocke of Christ thy Sonne, to be deuoured and scattered of the Wolfe. Stirre vp good Lord, and place in their roomes faithfull sheepheards, which diligently, painfullie, carefully, and earnestly may labour in thy vineyard, seeke to winne the soules of thy people, out of the tyrannie and power of Sathan, to the freedome of thy deere Sonne Christ Iesus our Lord.

And that thy Church may better bee furnished with godlie and learned Pastours, we beseech thee prosper and increase in all godly knowledge, al Schooles of learning, especially the two Vniuersities, Cambridge & Oxford; Grant deere Father vnto al the students of the same, that the chiefe ende of al their studies, may bee to the furtherance of thy Church, and maintenance of the common-wealth. Blesse their studies, deere Father, that al vaine studies set aside, they may so fructifie and profite in al profitable and godly sciences, that heereafter they may become profitable members in thy Church, & godly vp-holders of the Common-wealth. Grant, good Lord, to al the whole Commons of this Realme, that their hearts being touched with a sincere feare and reuerence of thy heauenly Maiestie, acknowledging thy mercie in placing ouer them a godly Prince, they may euery one in their callings, walke in al true and humble obedience vnto him, in thee and for thee, without resistance, tumults, insurrections, conspiracies, or rebellions: knowing, that to resist the higher Powers,

is to rebell againſt thy Maieſtie. Finally, we beſeech thy goodnes to guide and gouerne the hearts of all the whole Realme of euery degree, that euery one in his calling, being by thy grace ſupported, may ſo occupie thy talent, that thy glorie in al things may be aduanced, thy Church inlarged, and this whole Realme into ſincere goodneſſe vertuouſly reduced.

Moreouer, wee beſeech thee (O Lord our GOD) in mercy behold all thoſe which ſuffer perſecution for thy glorious words ſake, whether it be impriſonment, death, or baniſhment, or whatſoeuer elſe; ſtrengthen them good Lord, that they hauing thee alwaies before their eyes, and the glorie laid vp for them in the life to come, may continue conſtant in defending thy truth, without feare of man, or vaine allurements of this world, that whether it come by life or death, they may glorifie thy holy Name, in continuing in the truth to the end. Preſerue in like manner wee beſeech thee, all others thy Children, whom it hath pleaſed thee with any other kinde of croſſe to chaſten for their amendement, whether by peſtilence, famine, warre, pouertie, impriſonment, ſicknes or baniſhment, trouble of conſcience, vexation of ſpirit, diſquietneſſe of minde, want of ſpirite, want of ſpirituall comfort, or what kinde of affliction of bodie or minde thou dooſt try them with: that by thy holy Spirit being fully aſſured that thou by this thy correction mindeſt to call them backe to a feeling of their ſinne, and due conſideration of their life and conuerſation, that they may patiently abide thy fatherly tryall, looking for aide, helpe and comfort from thee, when it ſeemeth moſt conuenient to thy godly wiſedome: and being by thy mercifull hand once deliuered, may acknowledge thy ſingular power and worke, giuing all laude and praiſe to thy glorious

ous Name: and afterwards, all the daies of their life, ſtudie to liue before thee in ſincerity and perfect holineſſe, euen to their liues end, Amen.

Morning prayer for priuate houſes and Families.

O Gracious God, and louing Father, according to thy commandement, wee doe heere preſent our ſelues before the throne of thy mercie, acknowledging and confeſsing from the bottome of our hearts, that wee bee miſerable ſinners, daily breaking thy commandements, both in thought, word and deede, wherein we iuſtly deſerue euerlaſting damnation, and to bee vtterly throwne from thy preſence: yet, O Lord, wee ſee thy goodneſſe againe towardes vs, who not ſuffering vs thus to periſh in our ſinnes, haſt ſent thine owne deere Sonne Ieſus Chriſt, to take vpon him whatſoeuer is due, to reconcile and make vs at one with thee againe. In him therefore good Lord, and through him, doe wee come vnto thee, beſeeching thee for his ſake, that wee feeling the grieuouſneſſe of our ſinnes, and groning vnder the burthen of them, may feele the releaſe and eaſe of them, in that wee be through thy holy Spirit aſſured, and ſtedfaſtly beleeue, that Chriſt hath born the burthen of them euen for vs. Grant likewiſe, O moſt merciful Lord and heauenly Father, that wee being aſſured heereof in our conſciences, may through thy holy Spirit bee renued in the inner man, to hate, deteſt, and abhorre ſinne, and to ſtudie to liue according to thy bleſſed will during our whole life.

Wee doe not onely pray for our ſelues, but alſo for all thy whole Church, eſpecially ſuch as bee perſecuted for thy word: grant vnto them, that whether it bee

by death or life, they may glorifie thy Name to their liues end. Be mercifull to this Church of England, Scotland, and Ireland, we beſeech thee good Lord, and preſerue euery part and member of the ſame, eſpecially thy ſeruant *Iames* our King: grant him all ſuch giftes as bee needfull for ſo high a calling, to the aduancement of thy glorie, and benefit of this Common-wealth, to the eſtabliſhing of a perfect gouernment of thy Church, according to the preſcript rule of thy bleſſed word, to the rooting out of all ſuperſtition and reliques of Antichriſt, to the gouerning of his ſubiects in all peace and tranquilitie. Defend him, O Lord, from all conſpiracies, treaſons, and rebellions, and ſo worke in the hearts of all his ſubiects, that knowing his authoritie dooth come from thy heauenly Maieſtie, they may with obedient harts humbly obey him in thee and for thee. Preſerue the whole Councell and the Magiſtrats of the Realme, that being lightened through thy holy Spirite, they may defend the truth, ſuppreſſe wickedneſſe, and maintaine equitie. Behold al the Paſtours and Preachers of thy word, bleſſe their labours, increaſe the number of them, place ouer euery Church a painful watchman, remoue al idle lubbers, and confound the power of Antichriſt, and turne the hearts of the people that they may bee obedient to thy truth. Bleſſe the two famous Vniuerſities, Cambridge and Oxford, and all the ſtudents of the ſame, with all Schooles of learning. Behold all thoſe that be afflicted with any kind of croſſe, that they may profit by thy correction in newneſſe of life. (*)

Laſtly, for our ſelues heere gathered together, wee humbly (O Lord) craue at thy handes, that it would pleaſe thee to make vs thankfull vnto thy Maieſtie for all thy louing kindneſſe ſhewed vnto vs euen from our infancie:

fancie: eſpecially, that thou haſt this preſent night deliuered vs from all dangers both of body and ſoule, whereinto many haue fallen, as we in the like manner ſhould haue done, if wee had not beene ſtaied with thy merciful hand: that thou haſt alſo granted vnto vs ſo ſweete and comfortable reſt, and haſt now preſently brought vs to the beginning of this day. For theſe things, good Lord, wee yeeld vnto thee moſt hearty thanks, beſeeching thee to make vs more and more daily thankfull vnto thy Maieſtie for them, and pardon our vnthankfulneſſe. And as thou haſt ſafely preſerued vs vnto this preſent houre from all the dangers of this life: ſo wee beſeech thee continue thy fauour towardes vs this day, and the whole courſe of our life. Defend vs, O Lord, that we now entring into the affaires of this day, bee not drawne away with the vaine allurements of this world, to ſinne and wickedneſſe: that wee walke not in the ſhadow of death, that wee be not intangled in the ſnares of ſinne, that wee ſtumble not at the blockes of iniquitie, that we finally fall not into the pit of death and deſtruction: but being ſhadowed vnder thy winges, wee may cheerefully and conſtantlie goe on forward to the end of our courſe. Grant vnto vs, O Lord our God, that this good time which thou granteſt vnto vs in this life, b.e not idely, or vainly of vs conſumed, but that euery one of vs may be diligently exerciſed in his calling this day, and all our life long, being aſſured that thou wilt once call vs to yeeld an account of our ſtewardſhippe: indue vs, wee beſeech thee, with thoſe giſts and graces which bee needfull for vs in our calling, and that with a pure and ſincere conſcience we may vſe them to the benefit of our brethren, and diſcharge of our owne conſcience before thy Maieſtie. We beſeech thee, O Lord, that in all our conſultations,

words

words and workes this day, and the whole course of our life, wee may alwaies haue thee present before our eyes, knowing that thou seest euen the very deepe thoughts of our hearts, which alwaies may bee as a bridle to pull vs backe, that wee neither doe nor yet consent vnto any sin or wickednes: but that alwaies wee may bee so exercised in the affaires of this life, that we looke still to the ende of our course, when it shall please thee to bring vs through the pilgrimage of this life to our euerlasting rest with thy deere Sonne Iesus Christ our Sauiour. In whose Name for these mercies and whatsoeuer thou knowest to bee needfull for vs, and for thy whole Church, wee pray vnto thee, as hee himselfe hath taught vs in his holie word, saying: *Our Father, &c.* The Lord blesse vs and saue vs, the Lord make his face to shine vpon vs, and be merciful vnto vs, the Lord turne his fauourable countenance towards vs, and grant vs his peace. The grace of our Lord Iesus Christ, the loue of God the Father, and the most comfortable fellowshippe of the holy Ghost, bee with vs, preserue and keepe vs this day and euermore, Amen.

Euening prayer for priuate houses and Families.

O Gracious God and louing Father, &c. As in the beginning of the morning praier, reading so forth till you come to this marke (*) Then reade this following for the Euening.

Lastly, for our selues heere gathered together, wee render most harty thanks to thy Maiesty, O Lord, which hast hitherto from our infancy, preserued vs by thy mercie frō all perils & dangers both of soule & body wherevnto fraile man is subiect; that thou hast sent vnto vs all things

things necessarie for this present life, as health, food, apparrell, and such like, which many of thy deere children doe want, being notwithstanding as preciously bought with the precious blood of thy deere Sonne, as wee bee, and yet lie in miserie and calamitie, oppressed with pouertie, nakednesse, imprisonment and banishment, into which case also, deere father, thou mightest haue brought vs, saue onely that thou dealest heerein more fauourably with vs then with them. For the which thy louing kindnesse we giue thee heartie thankes, desiring thee, that as thou hast hitherto thus fauourably in mercie preserued vs by thy protection, and euen presently this day hast brought vs past all dangers thereof: so wee beseech thee good Lord, in like fauour behold vs this night, that wee taking our natural rest amd quietnesse, may thorow thy protection bee defended, that our bodies resting, our soules may be occupied in beholding thy fauour and mercie toward thy children, still looking for the comming of our Lord and Sauiour Iesus Christ for our full redemption. Grant that our sleepe be not immoderate, according to the lust of our flesh, but asmuch as is sufficient to refresh our weake nature: that being thus refreshed, both the bodie and the minde may bee more able to doe their seueral office and function, in that vocation wherein thou hast placed vs.

Grant that wee laying our bodies downe to rest, may bee thereby put in minde of our long rest of death: that as we doe now lay downe our bodies in bed, so wee may be thereby admonished, that heereafter they shal be laid down in graue, to be consumed to dust, earth, and ashes, from whence they were taken: That wee hauing this before our eyes, may bee stirred vp in mind warily to walke in this our pilgrimage, not knowing when the time shall

be

bee of our departure, but alwaies to bee found readie with our Lampes of pure faith clearelie burning, that wee may be accepted to meete the Bridegroome, when our mortall, earthly, and corruptible bodies shalbe made like to the glorious body of our Lord and Sauiour Christ Iesus, there to reigne with him in perpetuall ioy and consolation together with all the elect children of God, continually lauding with all the heauenly multitude the glorious Maiestie of thee our Lord God & heauenly Father, in our onely Lord and Sauiour Iesus Christ. For these and whatsoeuer else thou knowest to be most needful for vs and thy whole Church, we pray vnto thee, as he himselfe hath taught vs, saying: Our Father, &c.

The Lord blesse vs and saue vs, the Lord make his face to shine vpon vs, and be merciful vnto vs the Lord turne his fauourable coũtenance vnto vs, & grant vs his peace. The grace of our Lord Iesus Christ, the loue of God the Father, and the most comfortable fellowship of the holy Ghost, be with vs, preserue and keepe vs this night and euermore, Amen.

A praier to bee saide before the studying or reading of holy Scripture.

O Heauenly Father, whatsoeuer I am, whatsoeuer I haue, whatsoeuer I know, it is onely by thy free grace. For by nature I am the child of wrath, and I am not borne anew of flesh and blood, neither of the seede of man, or of the wil of man. Flesh and blood cannot reueale the mysteries of thy Heauenlie Kingdome vnto mee: but by thy blessed will I am that I am, and by the same know I that I know. Therefore, O Father, doe I commit into thy handes onely, my saluation.

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If my knowledge bee ſmall, yet I doubt nothing but that I am the childe of thy euerlaſting Kingdome: and therefore by thy mightie power I ſhall growe (when it ſhal bee thy good will and pleaſure) to a more ful and riper knowledge, as of a more perfect age, wherein my faith ſhal bee fully able to comprehend and perceiue the breadth, depth, height and largeneſſe of thy great mercies and gracious promiſes. But ſeeing, O Father, this power of full knowledge and perfect reuelation, paſſeth all power natural, and remaineth onely in thy power, and the light of thy Spirit: O Lord, doe thou whatſoeuer it ſhall pleaſe thee, to open vnto me and all the reſt of thine elect ſeruantes and children, depending vpon thee, ſo much of the light of thy countenance, as may bee moſt for thy glorie and our comfort, yea, and at ſuch time as ſhall ſeeme good to thy wiſedome and fatherly mercie. In the meane while thus reſting wholy vppon thee, neither can I deſpaire, neither will I bee too much careful, although I cannot attaine to the knowledge of manie of thy workes, neither to the vnderſtanding of manie places of thy Scriptures. But I will confeſſe vnto thee the weakeneſſe of my faith, waiting alwaies for the further reuealing of thy glorious light to bee vttered vnto mee thy poore ſeruant, when thou ſhalt thinke (of thy Fatherly beneuolence and goodnes) meete & conuenient. I knowing moſt aſſuredly that thou wilt pitty my weake imbecilitie and childiſh infancie, and cauſe the ſame to ſerue for thy glorie, & my great commoditie: ſeeing that I erre as a child before ſuch a Father, which canſt not put off thy fatherly pittie and compaſsion, but rather as thou haſt bought mee vnto thee, to bee an heire of thy kingdome by the blood of thy natural Sonne my Sauiour Ieſus Chriſt; ſo am I ſure that thou wilt lighten me in the

the end with ful fruition of the bright light of thy countenance, that I may ſee thee and know thee, as this thy Sonne knoweth thee: yea, ſee thee and know thee my Father face to face, and know thee as I am knowne. Thus reſt I onely in thy hands (O my God) crauing of thee to increaſe my knowledge in thy holy word, whereby I may know thy good will and pleaſure. And knowing the ſame, giue me, O Lord, thy holy Spirite to conduct and lead me in the ſame all the daies of my life, that in ſinceritie of faith, and pureneſſe of liuing and conuerſation, thy glorious Maieſtie may be magnified in me for euer. Grant this, O Father, for thy deerely beloued Sonne our Sauiour Ieſus Chriſt, to whom with thee and the holy Ghoſt, bee all honour, glorie, and praiſe, world without end, Amen.

Praiers and thankſgiuings to be ſaid before and after meate.

Prayer before meate.

O Lord our God and heauenly Father, in thy beloued Sonne Ieſus Chriſt, worke in our hearts true repentance, with increaſe of a true & liuely faith; make vs thankful vnto thy Maieſtie, for al thy benefites which wee continually receiue at thy merciful hande: grant vs thy grace, that wee may at this preſent with thankful hearts, as from thy hands receiue meate and drinke for the ſuſtenance of our bodies, with moderation; vſe them to thy glory, and through thy bleſsing, receiue by them perfect nouriſhment: and aboue all wee craue at thy hands, moſt mercifull Father, the heauenly food of our ſoules, which neuer periſheth: that through thy glorious goodneſſe, wee may bee nouriſhed and ſtreng-

ſtrengthened both in ſoule and body to eternall life thorough Ieſus Chriſt our Sauiour, Amen.

Thankſgiuing after meate.

ETernall God, and moſt merciful Father, wee yeeld vnto thee moſt heartie thanks for al thy benefites ſo plentifully beſtowed vpon vs: eſpecially that thou haſt at this preſent fed and nouriſhed our mortal bodies with meate and drinke; wee beſeech thee in like manner let our ſoules feele the ſweete taſt of thy heauenly foode, that we being fedde and nouriſhed at thy hands, both in ſoule and body, may in this life walke as it becommeth thy children, and in the life to come, be receiued to thine eternall Kingdome of glory, through Ieſus Chriſt our Lord and Sauiour, Amen.

A prayer before meate.

OMerciful and heauenly Father, who giueſt foode to euery liuing creature, and without whom nothing can liue, bleſſe and ſanctifie our meates and drinkes, which wee are now about to receiue, that they may turne to the nouriſhment of our bodies, whereunto thou haſt appointed them: that wee acknowledging thy gracious goodneſſe in prouiding ſo liberally for our bodies, may with cheereful hearts, bee lifted vp earneſtly to long after the food of our ſoules, whereby we may be fed eternally, through Ieſus Chriſt our Sauiour, Amen.

A thankſgiuing after meate.

OHeauenly Father, for theſe thy benefites wherewith thou haſt now ſufficiently fedde our bodies, wee beſeech thee make vs thankful; And as wee feele the ſweetnes of them pleaſant to our bodies, ſo wee

beſeech thee, good Lord, that the foode of our ſoules may be as pleaſant and comfortable vnto our ſoules, and that wee may with as carefull hearts prouide for the nouriſhment of our ſoules, as wee are carefull for our bodies, till it ſhall pleaſe thy Maieſtie to bring vs to the place, where we ſhall neuer hunger nor thirſt more, but liue eternally through Chriſt our Sauiour, Amen.

A prayer before meate.

O Lord our God and heauenly Father, which haſt prouided meate and drinke for the nouriſhment of our bodies, giue vs grace to vſe them reuerently as from thy hands with thankfull hearts. And as we do greatly hunger and thirſt for this foode of our bodies, ſo wee beſeech thee good Lord, that our ſoules may earneſtly hunger after the like foode and nouriſhment, that with earneſt minds wee may ſeeke to haue our ſoules fed and refreſhed eternally, through our onely Lord and Sauiour Ieſus Chriſt, So be it.

A thankſgiuing after meate.

WOnderfull is thy prouidence, O Lord, in preſeruing all liuing creatures. Grant vs grace we beſeech thee, that with thankfull hearts wee may acknowledge thy bountifull goodneſſe, ſo liberally giuing vnto vs all thinges needefull: eſpecially feeding vs ſo plentifully at this preſent with thy manifold bleſſings, whereof a great many of our brethren are deſtitute, as in like manner wee ſhould bee, if thou diddeſt not deale more liberally with vs: grant vs therefore, gracious Lord, that wee may bee thankfull for this thy goodneſſe, and to bee mindfull of them, which haue not ſuch aboundance to releeue them: that being all members

of

of one body, wee may at length reigne with our head Christ, to whom bee all honour and glory, world without end, Amen.

A thanksgiuing after the receiuing of our bodily sustenance, and reading of some part of Gods holy word our spirituall foode.

Bund. B. 634
Field 136.

ALmighty God and most mercifull Father, the onely giuer of all good giftes, who of thy great mercies hast made vs partakers both of the heauenlie gifts of thy holy word, to feede our mindes, and of thine earthly creatures for the necessarie sustenance of our weake bodies: grant wee beseech thee, that through thy grace, these thy gifts may bee made perfect vnto vs; giue strength vnto our meate, that it may bee our healthfull nourishment, not to breed in vs any carnall desire of our vaine life, but to enable our bodies to all good works during the time of this present pilgrimage, that so thy good creatures may bee our good relief so long as thou wilt, and so much as thou knowest to bee expedient for vs thy seruants, to finish our daies which thou hast numbred, in the edifying of thy Saints, and glorifying of thy holy Name. And because (O Lord) we know nothing of our selues, but our ignorant harts are full of darknesse, therefore wee beseech thee that this thy Word (which is thine eternall wisedome) that now wee haue read, (and wherein wee haue had our conference) may bee in our minds a shining light of thine onely truth, and in our hearts a fruitfull feede of our new birth, so that thine owne Image may be happily again restored in vs, and we may bee made befor thee a holy and righteous people, by the inward working of thy gracious Spirite, dailie

ſtrengthening our hearts in earneſt loue of thy truth, and careful obedience of thy commandements, through Ieſus Chriſt our onely Mediatour and Sauiour, who in the Sacrifice of his owne body, hath purchaſed vnto vs, al thy fauour, and hath giuen vs this boldnes to call vpon thee: vnto whom (O Father) with thee and the holy Ghoſt, be al praiſe, honour, and glory, world without end. Amen.

E. D.

A prayer for all times.

O Lord God Father of mercy, and God of all conſolation, without whom wee haue neither hope nor comfort, wee poore wretches and miſerable ſinners beſeech thee of thy fatherly goodneſſe to looke vpon vs, and ſo make vs partakers of thy gracious goodnes that we may ſtill increaſe in all goodnes, ſo that euermore wee may ſet foorth thine honour and glory; let our conuerſation be ſuch, that a great many beholding our good workes, may glorifie thee our heauenly Father: and ſo direct our waies, that wee may hold forth the profeſsion of the Goſpell, as a Lanthorne to lighten the ſteppes of a great many, that they may turne to thee, and praiſe thy Name in their viſitation. Thus (O Lord) we beſeech thee to deale with vs, that indeede we may bee veſſels of honour vnto thee, now to ſet foorth the praiſe of thy holy Name, and after this tranſitorie life, to behold thy glorie, who haſt immortalitie alone, and dwelleſt in the light that no man hath approched vnto: remooue farre from vs our ſinnes and iniquities, that they may not ſeparate betweene vs and thee: blotte out of vs our offences, for thy Sonnes ſake, and make our praiers righteous, that thou maiſt fauourably grant our requeſt: looke

vpon

vpon vs with thy fauourable mercy, that thou maiest haue pitty vpon vs, and behold vs in the righteousnesse of thy beloued Sonne Christ Iesus, and that wee may bee presented faultlesse in thy sight: and thou accepting vs as holy, wee may finde the grace euermore to set foorth thine honour and glorie, & to speake of thy praises in the midst of all thy people. Let vs loue (O Lord) the things that are good, and hate the things that are euill: let vs delight in all thinges that may please thee, and let vs bee greeued with whatsoeuer is displeasant in thy sight. And to the intent wee may haue true vnderstanding, and be able to discerne betweene things what is good or euill, wee beseech thee let thy word dwell plentifully in vs, which may guid our vnderstandings so, that wee may abound in all knowledge, and do according to that which is righteous. And in this estate of true Christianity, being instructed in minde, and ready in body to all holy obedience, wee beseech thee make vs to grow and increase from grace to grace, from faith to faith, vntill we come vnto the fulnes of age to be perfect members of the body of Christ, wayting for the blessed hope of thine elect, and sighing in spirit vntill the time that thy children shal bee reuealed. In the meane season let vs sigh with all those that haue receiued the first fruits of thy Spirite, that these daies of sinne may cease, that sathan be troden downe vnder feete, that Antichrist may be reuealed yet to many thousands, that be in ignorance; that the number of thine elect may bee full, the body of thy Saints made perfect, all teares wiped from our eyes, euen then when thy Sonne shall appeare againe the second time to iudge the quicke and the dead, which time (O Lord) send quickely, according to thy good will, and teach vs to pray with al thy Saints, Come Lord Iesus, come quickly: grant this (O Father) for thy

Sonnes ſake, in whoſe Name we pray vnto thee. And although we bee but earth and aſhes, yet we are bold to ſay vnto thee (the God of all glory) euen as he hath taught vs. Our Father which art in heauen, &c.

E.D.

A prayer for all eſtates.

O Lord God, Father of light, with whom is no change, neyther yet ſhadow of change, but haſt eſtabliſhed thine appointed counſels, which ſhal not bee changed for euer: Thou (O God) haſt made among vs this diuerſitie of eſtates and degrees, according as euery common wealth requireth, keepe vs all, wee beſeech thee, that wee way walke obediently in our calling, and follow the ſteps that thou haſt ſet before vs, euen from the higheſt to the loweſt, let vs accompliſh that dutie vnto which thou haſt appointed vs, and with a faithfull remembrance of thy promiſe made of olde to our Father Abraham, that thou art his exceeding great reward, we may likewiſe depend on thy prouidence, and ſeeke not any ſhameful waies to get our liuing, wandring from the righteouſneſſe of our vocation, into the manifold errours of ſin and iniquity: looke vpon vs (O Lord) and enrich vs with thy grace, make vs obedient to our inferiours, meeke towards our enemies, faithfull to our friends, true and iuſt towards all men, that we may dwell ſtedfaſtly rooted in the hope of thine elect, vntill thou ſhalt make an ende of all our labours: looke vpon our moſt excellent King, and his honourable Councell, and as thou haſt called them to the higheſt roome, ſo giue vnto them the greateſt meaſures of grace, that they faithfully diſpence the talents committed vnto them: leade them with

with the good King Dauid into thy Sanctuary, that they may see thy loving kindnesse which is better then life, and say with the Prophet: All flesh is grasse, and the glory of man is as the flower of the field, and so consecrate themselues to doe thy will, offer vp their bodies to bee holy, liuely, and reasonable sacrifices vnto thee, that they may bee Nurses and Nurse-fathers vnto thy Church: looke also wee beseech thee vpon thy Ministers whom thou hast appointed to the preaching of thy Gospell, make them (O God) faithfull dispensers of thy mysteries, without respect of persons to doe the worke vnto the which thou hast appointed them, that they may conuert sinners, and haue their glorie perfect in the day of Christ: and knit vs together in peace and loue, that wee may bee full of compassion one towardes another, to reioyce with them that reioyce, and mourne with them that mourne, especiallie to instruct one another in the waies of righteousnesse, that by our mutuall helpe wee may the better withstand our enemies, and dwell safe in hope of thine elect; till our daies shall bee full, and wee shall walke the waies of all the world, which time wee beseech thee bring vs happilie vnto, euen for thy best beloued Sonnes sake, our Lord and Sauiour Christ Iesus, we humbly beseech thee, to whom with thee and the holy Ghost, three persons and one euerlasting and liuing God, bee all praise, honour, and glory, now and for euermore,

Amen, Amen.

A forme of Morning prayer neceſſarie for this preſent time for godly Chriſtians, to vſe in their houſes and Families.

Kings Pſalms M. 4. attributed to A.N.

WEe moſt humbly thanke thee (O heauenly Father) for the ſweete and quiet reſt that wee haue had this night, for the louing and fauourable deliuerance out of all dangers both of body and ſoule, which we iuſtly deſerue to be throwne into for our manifold ſinnes: for that thou haſt raiſed vs vp this morning. We pray thee to goe before vs: and for as much as thou ſeeſt our ſluggiſhnes and drowſines, it would pleaſe thee (good Lord) to pull vs after thee, and to ſhew vs thoſe waies, which thou haſt appointed vs to walke in. And as thou renueſt this morning, ſo renue thy mercies: and as thou cauſeſt the Sun comfortably to ſhine to our bodily eyes, ſo vouchſafe (we pray thee) to be Sun vnto our bodies and to our ſoules, by the beames of thy holy Spirit, and ſtarre of thy bleſſed word, ſhining into the middeſt of our hearts, to driue away all the night and darkneſſe of all prophaneneſſe: to chaſe away all want of true feare of thy good Maieſtie: and in place thereof, bring in loue towardes thy glory, zeale of thy houſe, loue alſo towards our brethren: eſpecially thoſe that thou aboue the reſt commendeſt vnto vs, that wee may loue them with that loue, wherewi hall thou haſt firſt loued vs: which is pure, vncorrupt, vehement, and euerlaſting: and therefore we pray thee to rid our harts of all naughty and corrupt loue, & whatſoeuer is vnmeete to be in thoſe veſſels that are to ſerue ſuch a mighty prince as thou art: and in thoſe houſes wherein it pleaſeth thy Maieſtie by thy holy Spirit to dwell. And therefore on the other ſide

good Lord) chase away from vs all rancor and malice, all pride, enuiousnesse, disdainfulnesse, vncharitablenesse, vnnaturalnesse, vnkindnesse, and whatsoeuer is contrarie to that loue, whereof thou hast giuen vs a liuely example in our Sauiour Iesus Christ: vnto the which example, grant (good Lord) that we may alwaies haue our eyes lifted vp, and therein holden, and caused thereby to profit, vntill such time, as we come to that perfection, whereunto thou hast appointed we shall come. Vouchsafe moreouer by the comming of the selfe-same Spirit, to scatter in vs all the night and darknesse of ignorance, and forgetfulnes, and of all those things which pertaine to the clearer and fuller knowledge of thy truth. Take from vs all negligence, al want of iudgement and discretion, and deliuer vs from all those things, which thou knowest to bee hinderances to vs, either to walke in that great calling of Christianitie whereunto thou hast called vs, or in those seuerall and particular callings wherein thou hast placed euerie one of vs: that we may walke so (good Lord) both in the one and in the other, that thy Name may be glorified in both, Amen.

Euening prayer.

Kings Psal. M.C. item autore A.N.

O Lord prepare our hearts to pray, bowe downe thine eares (deere Father) and heare vs, open thine eyes and looke vpon vs for thy deere Sonne Iesus Christes sake, and receiue our humble confession that wee make to thee against our selues, which haue broken al thy lawes, & therfore deserue to haue thy heauy iudgements poured vpon our heads to our vtter destruction, if thou shouldest enter into iudgement with the least of our sinnes, whereof we haue so great and infinite thousands:

notwithstanding, we pray thee to turne away thy face from our sins, and for Iesus Christes sake to forgiue vs al that is past, and grant that we may haue the assurance of the forgiuenesse of our sinnes, sealed vp by thy holy Spirit in our consciences, wherby we knowing that we are at one with thee, may haue our hearts kindled with thy loue so feruently, as it may waste in vs al that is agaynst thy holy wil. And for this cause we beseech thee, Lord, to go forward with the worke of our new birth, that thou hast begun in vs, & neuer take away thy hand, vntill such time as thou hast made an ende of it: and to this ende wee beseech thee to slay in vs euery day more and more, the olde man with his concupiscences, naylyng them to the crosse of thy deare Son Iesus Christ: and causing vs to feele the power of his passion in our bodyes and in our soules, that wee beeing partakers thereof, may come also to the fellowshippe of his holy Resurrection: not onely in that we shall once appeare before thee, hauing these our base bodies chaunged, and made like vnto his glorious body, but also that we may in the meane time rise from the death of sinne to al newnesse of life, and that our good workes may so shine before men, that they seeing them, may glorifie thee our heauenly Father: not onely they that are of the selfe same Religion with vs, but those also that are enemies vnto thy truth, may rather in the time of their calling by the voyce of thy Gospel, yeeld themselues to bee one sheepefolde with vs. And wee most humbly thanke thee (O heauenly Father) for al thy louing kindnesses bestowed vpon vs from time to time, and especially for that olde & auncient Loue, wherewithal thou hast loued vs before the beginning of the worlde: for that also that thou calling vs by the voyce of thy holie

Gospel

Gospel in that good time that thou appointedst for vs, hast giuen vs faith, hope, and loue, and all other graces which thou knowest to be needefull for vs: which wee beseech thee to increase in vs with mighty increases, according to that thou seest we haue neede of, hauing regard to our manifolde enemies, that wee haue to wrestle with: and that wee haue not to striue with flesh and blood, but against the diuels themselues. And therefore considering their strength and our weakenesse, their craft and our simplicity, their watchfulnesse and our slugguishnesse, their long experience and our rawnesse, their preparation and our nakednes, and that we haue not onely nothing to helpe vs, but also do carrie about vs our owne concupiscences, ready to betray vs into the hands of our enemies, it may please thee to furnish vs from aboue, giuing vs the strength of thy holy Spirit, in the inner man, reaching vnto vs the complet harnesse of thy grace, wherewith wee beeing armed on both sides, may bee prepared at all assaies against al assaults of our enemies. And for as much as in this weaknes we oftentimes giue back, and sometimes run away, wee pray thee (O Lorde) that with the hand of Faith, wee may lay holde on the victory of our Sauiour Iesus Christ: that albeit wee be not able to ouercome in our owne persons, yet notwithstanding we may ouercome in his, who hath ouercommed for vs all, and so be partakers of those promises that thou hast knit vnto that glorious victory. And wee most humbly thanke thee also for those graces both of the body and soule which pertaine to this present life: desiringe thee to increase them vpon vs, and in vs, so farre foorth as thou seest wee haue neede of to thy glorye, the commoditie of others, and our owne comfortes: therefore wee

beseech-

beſeech thee, Lord, to teach vs with thy holy Spirite the lawfull vſe of them: that thou wouldeſt not ſuffer our hearts to be rooted in them, but that at all times we may be willing to part from them. And whenſoeuer it ſhall pleaſe thee to call for vs, we may willingly goe vnto thee, as children to their deere Fathers, ſtrangers vnto their owne Country, & members of the body vnto their head: and ſo much the gladder, by how much thou Lord art better then all the men in the world, and the kingdome that thou haſt prepared, better then all the kingdomes thereof.

An addition to the ~~former~~ Eue morning prayer, as time and leiſure ſhall ſerue.

WEe pray not only for our ſelues (O moſt merciſull Father) but for all thoſe that thou haſt appointed to eternall life: beſeeching thee to gather the number of thoſe that are to bee gathered, thoſe that thou haſt already called, thou wouldeſt alwaies keep: and to this ende (good Lord) raiſe vp faithfull Miniſters, both of thy Church & common-weale, whoſe harts thou wouldeſt fill with all graces of thy holy Spirit, meete for their calling, meete alſo for theſe dangerous times: roote out from among thy Church, al rauening and deuouring beaſts, which to fill their own bellies, deſtroy thy flocke: eaſe thy ſelfe of all hirelings and idle ſheepheards, which haue no care nor skill to feed thy flock with the holeſome foode of thy bleſſed word, nor to rule them with that equity wherewithal thou wilt haue thy people to be ruled. Thoſe Paſtors that thou haſt giuen, it would pleaſe thee to increaſe the number of them: thoſe that are fallen aſleep and carried away with the corruptions of theſe times, that thou wouldeſt awake, letting them vnderſtand the

charge

charge that thou hast committed vnto them, the trust that thou hast put them in, & the account that thou wilt take at their hands. Be gracious (O Lord) vnto this Land of ours, and enter not into iudgement with the horrible sinnes of it, namely, the contempt and light esteeming of thy holy Word, so many yeeres offered vnto vs, and we being trusted withall, so many Nations better then wee being passed by, which would haue brought foorth the fruite thereof more then we haue done: and we not onely haue brought forth no good fruite, but rotten and vnsauorie, to prouoke thy Maiestie withall: notwithstanding all these our sinnes, it would please thee in that loue wherewithal thou hast first loued vs, when we hated thee, & in that long patience wherein thou hast hitherto borne with vs, and doost yet beare, and tarriest for our repentance: to grant vs heartie and earnest repentance, our hearts beeing effectually touched with thy holy Spirite, striking those rocky hearts of ours, that they may bee resolued into riuers of teares for our sinnes, making them soft and meeke to receiue the print of thy holy Word, and the seale of thy blessed Spirit, writing with thy finger thine owne Lawes in them, so that thou maiest read thine owne hand, acknowledge thine owne seale, and so passe by vs, when thou shalt bring thy iudgement vppon the face of the earth, for the iniquities thereof: whereof thou hast giuen, and still giuest, from time to time diuers tokens, which wee beseech thee may bee profitable vnto vs; whilst first of all wee acknowledge thy hand striking vs, and thy counsell calling vs thereby to repentance, that thy heauier iudgements doe not fall vppon vs to our destruction.

Moreouer, wee humbly thank thee (O Lord) for that it hath pleased thee to bee the Watch-man, and as it were

were the ſpie of this Church and Common-wealth, and haſt foreſeene al the ſtormes and treaſons committed againſt it, and againſt thine annointed our Soueraigne, whom thou in mercie haſt appointed to rule ouer it, and haſt ſcattered them and brought them to nought, & haſt purſued certaine of thine enemies and ours vnto death; beſeeching thee to continue this watchful and careful eye ouer vs, ſtill to do vs good, and to purſue the reſt of thine enemies and ours vnto the graue, giuing notwithſtanding repentance vnto them, vnto whom thou haſt left place of repentance.

And to this ende raiſe vp the hearts of our moſt gracious King, and his honourable Councell thy Magiſtrates, that as they ſit in thy ſeate, and are called by thy Name, ſo they may execute thy iuſtice, which thou ſo well approoueſt of, whereof alſo thou wilt require a ſtraight account at their hands. Wee deſire thee alſo to ſhew theſe thy graces to all other Churches of thine, namely, thy Church of Scotland, that it may enioy that peace that thou haſt giuen it: and grant that the ſame bee referred to that ende wherefore thou haſt giuen it, namely, to the full eſtabliſhment of the throne of thy deere Sonne our Sauiour Ieſus Chriſt, and to the building of his Kingdome there. We beſeech thee alſo for the Churches, which thy hand hath planted long ſince: Geneua. eſpecially thoſe, from whom wee haue receiued knowledge in time of our ignorance, places of refuge in time of perſecution: that it would pleaſe thee to continue thy louing kindneſſe towards them, and therefore cauſe them to continue their faith towardes thee, and obedience towards thy holy word. And whenſoeuer it ſhalbe thy pleaſure to try them with any kinde of affliction, it would pleaſe thee to grant vnto them, that they may put their

truſt

truſt in thee, hauing regard to the truth of thy promiſes, and to the good experience that they haue of thy helpe in times paſt, and thereby conceiue comfort and hope, O Lord, euen of life in death, and of ſaluation in deſtruction. We pray thee alſo (good Lord) that we may haue the feeling of the miſeries of our Brethren, as members of the ſame body, and thoſe that liue by the ſame ſpirite. And therefore wee pray thee, that according to the manifold troubles that thou ſhalt viſite them with, it would bee thy good pleaſure, to meaſure out thy grace in ſuch plentifull manner, that thy children may patiently beare, and ioyfully attend for the good houre wherein thou wilt pull them out of all their troubles. And eſpeciallie wee pray thy Maieſtie for our Brethren that are afflicted for thy Goſpell ſake: namely, thoſe that ſuffer impriſonment or otherwiſe in any Nation, for the cleerer teſtimonie of it: that it would pleaſe thee to giue them patience in all their troubles, wiſedome and mouthes to defend their cauſe againſt all thoſe that riſe vp againſt it: that thou wouldeſt bleſſe their trauels and ſufferings for that, for which they are taken: which is, to giue a freer courſe of thy Goſpel in all places. And there withal wee beſeech thee for the Churches of France and Flanders, which are ſo miſerablie racked and torne in ſunder, and which are almoſt cleane conſumed with theſe fiery tryals; that it would pleaſe thee in mercy to looke vpon their ſighings and gronings, the teares that fall from their eyes continually, the blood that is ſhedde in all parts of the Land, the bodies that lie vnburied, to bee meate for the foules of the ayre, and the fiſhes of the ſea, the loneneſſe of Wiues wanting their Husbands, children their Fathers, and euery friende his friend. And for-aſmuch as thoſe thinges are come vppon them for

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thy names ſake, let it be thy good pleaſure to helpe them, conſidering that they are forſaken of all their friendes round about: and therefore pray thee that thou wouldeſt not looke vppon our ſinnes nor the ſins of our forefathers, whereby wee deſerue not onely this correction, but vtter deſtruction, as Sodome and Gomorra; but rather looke vppon thy mercies which were before them: whereby thou haſt ſaide, that although wee doe offend, and thou dooſt correct vs, yet thou wilt not take away thy mercies from vs, but leaue a remnant which thou wilt multiplie, and make as the ſtarres of the heauen, and as the ſands of the ſea. Looke alſo (O Lord) vpon the outragiouſneſſe and crueltie, vnfaithfulneſſe and blaſphemie of thy enemies, where-withall they blaſpheme thee, & prouoke thee to thy face; and therefore in thine owne cauſe, and for thine owne ſake, take the matter into thine owne hands, and pay into the boſomes of thine enemies double and treble of that they haue giuen to thee. Notwithſtanding, thoſe amongſt them that belong to thine holy election, haſten their calling, that afterwards thy iudgement may haſten vpon the earth, and the inhabitants thereof may learne to know thee by thy iudgements, that would not vnderſtand and come to thee by the louing calling of thy Goſpell. Wee pray thee (O Lord) for our brethren that are vp in armes in both thoſe countries: that thou wouldeſt goe before them, and come behinde them, and on euery ſide of them: couer their heads in the day of battel, teach their hands to fight, and their fingers to warre: giue them wiſedome and valiantneſſe, and good ſucceſſe in al their enterpriſes: ſtrike a dizineſſe and amaze of ſpirite into the enemies hearts, and take away from them all force, and diſappoint all their counſels.

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And vpon our Brethren in Flaunders, wee beſeech thee that thou wouldeſt comforte them ouer all the troubles that they haue receiued, and breaches that haue beene made in vppon them: and where there are newe forces euery day gathered, newe ſleights inuented to deſtroy them, it may pleaſe thee to ſcatter their forces, and bring theyr ſleyghtes to nothing. Yea graunt alſo, (O Lord) that that which they haue deuiſed againſt thy Children, may come vppon their owne heades. And for our Brethren in Fraunce wee beſeech thee (O Lorde) what ſtreights ſoeuer they bee in, thou wouldeſt deliuer them: and although they bee forſaken in the iudgement of all the worde, and in theyr owne iudgements, notwithſtanding thou that haſt the iſſues of death in thine owne handes, deliuer thoſe that are appoynted to death. And finally wee moſt humbly thanke thee, for that it hath pleaſed thee to keepe vs this day, and all the dayes and times of our liues: beſeeching thee, that thou wouldeſt receiue vs this night into thy holy keeping; that wee may haue quiet reſt, not of bodies alone, but of our ſoules alſo, reſting from all thoſe things that are contrarie to thy moſt holy will, attending while thou rayſeſt vs vp in the morning, to doe all thoſe thinges that thou haſt appoynted vs. Theſe things wee deſire of thee, and all other thinges (which thou knoweſt to bee more needfull for vs, and thy whole Church, better then wee our ſelues doe knowe) for Ieſus Chriſtes ſake: ſaying the ſame prayer that hee himſelfe hath taught. Our Father, which art &c.

A Prayer for the King.

O Gracious Lorde, and moſt mercifull Father, wee acknowledge thee the Lord of Lordes, and the King of

Kings, creating at the beginning, and ruling all things euermore in heauen and earth; according to thy wonderfull wisedome and power: and our selues to be thy poore seruants, the woorke of thy hands, and the sheepe of thy pasture, subiected to thy high Maiestie, and depending vppon thy fatherlie prouidence for all things. Neuertheless, seeing thou in thy wisedome annointest Kings and Queenes, appointing them to rule ouer thy people, to sitte as Lieue-tenants in thy feare, to minister iustice, and most of all, as Fathers and Nurses to maintaine and cherish thy Church: commanding vs not onelie to obey and honour them, but moreouer to pray for them, as watching ouer vs for our good: wee therefore beseech thee for thy great Names sake, and for Iesus Christs sake, to shewe thy mercie to all Kings and Princes, that maintaine thy glorious Gospell: but especially wee pray thee to blesse our gracious King, in all spirituall blessings in Christ Iesus, and in all temporall blessings, according to thy good pleasure, that in the great measures of thy effectuall Lawe, hee may more and more finde great increases of vertue, and wisedome, and strength in Christ Iesus, to the faithfull and happy discharge of his dutie: that his happinesse, & ioy, and zeale of thy house may bee multiplied and euerlasting.

And seeing (O mercifull Father) it hath pleased thee of thy singular loue and mercy, to giue him this especiall honour, not onely to suffer for thy glorious trueth, and miraculously deliuering him out of the handes of his enemies, to set a Crowne vppon his head, and to make him the instruement to aduance thy glory and gospel, for which hee suffered, and to bring it out of darkenesse into light, out of persecution into this great and long peace; as wee giue thee most harty thankes for this

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ſingular benefit, ſo we humbly beſeech thee to make him and vs euermore thankefull for it, and in thy good pleaſure ſtil to preſerue him for the continuance of theſe bleſſings towards vs, with all increaſe from time to time, to thy glory, the benefite of the Church, and his infinite peace in Chriſt Ieſus, the Prince of Peace.

And furthermore we pray thee for him, and the eſtate, that ſuch as bee enemies of the Goſpell, and his enemies alſo for the defence thereof, may not deſpiſe the peace offered them to repentance, but that they may account thy long ſuffering, and his peaceable and vnbloudy gouernment, an occaſion of ſaluation to their ſoules, and vnfaigned loue to the trueth, and their mercifull Soueraigne. Otherwiſe, if they ſtill remaine diſobedient to the trueth, diſobedient to his Highneſſe, and daungerous to the ſtate, then, (O God of our ſaluation) as thou haſt diſcouered them, ſo diſcouer them ſtill, as thou haſt preuented them, ſo preuent them ſtill, and let their eyes waxe weary with looking, and their hearts faint with waiting for the comming of that, which yet commeth not, neyther let it come (O Lord) wee beſeech thee, but a bleſſed and a long raigne to him, and peace to Syon for euermore.

Alſo (deare Father) ſo bleſſe, ſo loue, ſo in thy holy Spirite ſanctifie and keepe him, that he may in the ſpirite of Counſell and fortitude ſo rule that other ſiſter alſo, namely this his Common-wealth, that they may flouriſh together, and growe vp together as Palme trees, in beauty and in ſtrength, giuing ayde and helpe one to another, that in the Church the glory of almighty God may appeare, as the Sunne in his brightnes, and that the Land may flowe with Milke and Hony, and true peace abound therein, as in the triumphant reigne of Debora.

These graces (O Lord) are great, and wee miserable sinners, vnworthy of the least of them: therefore looke not to vs but to thy selfe, not to our iniquities but to thy great mercies, accepting the death and passion of thy Sonne, as a full ransome of all our offences: throwing them into the bottome of the Sea, and making his crosse and resurrection effectuall in vs to all obedience and godlines as becommeth thy Saints, that to all other thy good blessings toward our gracious Soueraigne, this may bee added, that hee gouerneth blessedly, ouer a blessed people, a people blessed of the Lorde, and beloued of the Lord, and that thy graces may abound as the waues of the Sea, in the Prince and in the people, in the Church and in the Common-wealth, from day to day, till the day of our translation into the kingdome, where iustice inhabiteth, where wee also shall inhabite and reigne with thee, according to thy promise, for euer. Graunt vs these things (O mercifull Father) for thy deare Son our Lord Iesus Christ his sake, in whose name we craue them at thy mercifull hand, praying furthermore for them, as he hath taught vs to pray.

Our Father &c.

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Bentl. B. 962.

A prayer for mortification and holines.

O Lord our God moſt gracious and moſt mercifull, I doe acknowledge vnto thee, that I am vnwoorthy to appeare before thy high Maieſtie, to offer vppe vnto thee a ſacrifice of praier, beeing full of ſinne, and corruption, naturally glad of euill, and vnprofitable to good. Yea, beeing ſo miſerable, yet I ſee not my miſerie, I feele it not, I bewaile it not, as I ought to doe, but multiply mine iniquities, prouoking thy iuſt iudgement againſt mee. My zeale is cold, my loue feeble, my exerciſes of Religion faint and ſewe, and I take no way but that which leadeth from euill to worſe, and finally, woulde leade me from ſin, to the reward of ſinne. All this is true, deere Father, yet my hart is not moued with feare: all this is true, yet I doe not ſorrowe for it, but walke with ioy, where I muſt (if I continue) reape affliction: therefore be merciful vnto me and bleſſe me, be merciful vnto me, and in Chriſt Ieſus, waſh away all my iniquities, be mercifull vnto mee, and create in mee a new heart, and prepare it to praier, and to thy holy ſeruice; For thou alone O Lord art my hope, and the mighty God of my ſaluation. Thou haſt giuen mee a deſire to ſerue thee, O teach me that I may doe it: and the good worke which thou haſt begun, make it perfect in mee, that I may no more loue wickednes, and follow vanity, but that my good deſires in thee may be increaſed and al of them accompliſhed; ſo ſhal I praiſe thee & magnifie thee for euer. For there is no honor but thy honor, no glory but thy glory, O Lord it is in vain to truſt in princes, but truely to truſt in the Lord bringeth plentiful ſaluation. From age to age it hath appeared, that thou O Lord God art merciful, and that in thy Courts there is nothing but truth &

holineſſe. This world is full of vanitie, full of pride, ful of rebellion, and the fleſh alſo. The world hath many baites to deſtruction, and the fleſh doth delight in them: they are ſworne together to betray vs to Sathan, yea, we betray our ſelues, therfore deere Father, by the croſſe of Chriſt, mortifie in vs the deeds of the fleſh, & crucifie in vs the deeds of the fleſh, & crucifie both vs to the world, and the world to vs, that our ſoules may liue. In our generall calling make vs obedient to ſerue thee in holines and in righteouſnes al the daies of our life: in our particular callings, alſo make vs faithfull, that we may neither put away a good conſcience, nor make ſhip-wracke of faith. I beleeue, O Lord help my vnbeliefe: in the day of peace and proſperitie make vs ſober, in the day of trouble and aduerſitie make vs looke vppe, and cheerfullie to waite and truſt in thee for our deliuerance, that our enemies mouthes may be ſtopped by our godly conuerſation, and their harts pricked with zeale to turne vnto thee. Neither do I pray O Lord for my ſelfe alone, but for the whole body into the which I am grafted by Chriſt Ieſus: that is for thy Church O God, for thine inheritance, that thou wouldeſt encreaſe it frō one end of the worlde to another, that all Nations may worſhippe before thy foot-ſtoole. Eſpecially O Lord, I pray for them that profeſſe thy Goſpel, as for this our Nation, that thou wouldeſt be merciful vnto it, turning our harts to thee: for our gracious Soueraigne the King, and for all our Counſel, that thou wouldeſt poure thy graces vppon them to diſcharge of their dutie and our peace: for all the holie Teachers in the Church, that thou wouldeſt bleſſe them and their labours: for the peace and ful beautie of this Church, for the peace and wealth of the Cōmon-weale. Wee pray thee alſo for to bleſſe all the meanes to bring this

this to passe. Also we pray thee for our Parents, for all others to whome wee owe special loue or seruice: but principallie we beseech thee to shew thy compasion vpon al that are in persecution for thy Gospel: O Lord increase and renue their strength, giue them victorie and turne their aduersaries harts, if they pertaine to thy holy election; otherwise O Lord, bring vppon them the confusion that they woulde bring vppon others, and into the pit that they haue digged, let them fall and neuer rise vp againe. O Lorde, heare vs in these sutes: pardon our dull spirits in praier, and giue vs these and all other graces needful for vs, and the Church, to thy glorie, for our Lord Iesus Christ, in whose name wee pray as hee hath taught vs, saying: Our Father, &c.

A short prayer for the Morning.

WE giue thee thankes O Lord our God, in the name of Iesus Christ, for the quiet rest and sleep which thou hast bestowed vpon vs this night past, for the preseruation of our bodies. Also we thanke thee for those greater graces of our creation, and of our redemption, of our calling in the Gospel, and for thy great patience in tarrying so long for our repentance, beseeching thee to giue vs this grace also among the rest, that wee may vse all other graces to thy glorie and our saluation.

And now O Lord, seeing thou hast renued the light of the day vpon vs, renue also we pray thee, the light of thy countenance towards vs, to open our eies, that wee may haue sences exercised in putting a difference betweene light and darknesse, betweene earthly things and heauenlie thinges, betweene true obedience and hypocrisie; that

hauing of thee this wisedome, we may by thy power eschue the euill, and follow the good constantly and patiently.

For which cause, stretch forth thy hand, O God, and leade and keepe vs this day in thy waies, that we may do al things in a holy zeale of thy glory, and in godly loue to our brethren. And as this day addeth somewhat to our age, so let thy holy Spirite adde therein somewhat to our knowledge and faith, that so growing in the measures of his grace, wee may serue thee in holinesse and righteousnesse this day, and all the dayes of our life. Grant these things (O deere Father) for Iesus Christ his sake, in whose name we pray furthermore, saying. Our Father which art in heauen, &c.

A Prayer before sleepe.

O Lord God most gracious and most holy, wee thy poore seruants beseech thee for Iesus Christ, to accept this our poore euening sacrifice of prayer and thanksgiuing: which now wee offer vp vnto thee, giuing thee most hearty thanks, for thy loue towards vs, this day past, in keeping vs from the punishment of our sinnes, that might iustly haue beene layd vpon vs, and in feeding our bodies with sweet food, and our harts with gladnes, shewing thy selfe not onely the Author, but also the cherrisher and maintainer of our life, we being vnworthy of the least of al thy benefits. But pardon our vnworthinesse, O Lord, throw al our sinnes into the bottome of the Sea, which we this day, or at any other time haue committed against thee, and continue thy loue towards vs euermore, and namely this night; wherein although bodily darkenes be fallen vpon vs, yet keep vs frō the spiritual darknes of sinne and ignorance: and though

wee

we craue quiet sleep for our bodies, yet we beseech thee that our mindes neuer rest nor sleep, but that they waite and watch to thee continually. Keepe them in good meditations, free from all vaine dreames, and other offences, that waking and sleeping wee may bee thine, made and imployed to the setting foorth of thy honour and glory, in all holy obedience, through Iesus Christ our Lord, in whose name we pray further, as he hath taught vs, saying: Our Father, &c.

A prayer against the secret venim, and great danger of prosperity.

O Lord, prepare my heart to wisedome, prepare it to prayer, and teach my soule to feele all the dangers wherewith it is beset on euery side: & grant good Father, that I may not pray in wordes or in sound of speech, but in Spirite and faith. I acknowledge to thee O Lord, thy great mercies toward mee at this time; for beside the vnspeakable graces of my redemption, and of my holy calling in the Gospell, (which are euer-more good) thou hast giuen mee a large measure of earthly blessings, my table is richly and daintily furnished, my Cup ouer-floweth, mine enemies are chased away, and I feele no want, no affliction, no sorrow: My prosperitie leadeth me, as by the hand, from one delight to another, and from one pleasure to another. In the morning, peace is at my right hand, and at night quietnes at my left. O Lord are not these thy blessings? Hast not thou opened thy mercifull hand, and filled mee with all these comforts? True it is, O Lord, that they came all from thee, and for them I am indebted vnto thee, & giue thee harty thanks. But alas, Lord, I find by experience that prosperity (such is our infirmitie) carrieth vs too too farre a-

way, it feedeth vs from day to day, and from time to time, with new delights, it ingendereth alſo ſecretly ſuch peace and confidence in theſe things, which are but as a reede to leane vppon, that we are carried away, wee forget not thee onely, but our ſelues alſo. But the daye of aduerſitie, the day of ſickneſſe, the day of trouble, that layeth open our weakeneſſe, it cauſeth much care to bee releaſed, it prouoketh many praiers for reliefe. Oh it is a happie daye, a day of returning to the Lorde, a day of repentance, as in Sackcloath and Aſhes. Oh how may my ſoule praiſe the daie of affliction, wherein I called vppon the name of the Lorde, and hee heard mee, and I found that his rod comforted mee. Neuertheleſſe, O good Lord conſider and helpe: two daies of health, take awaie the fruite of manie daies of ſickneſſe, wee are as men Sea-ſicke, that comming on the ſhore, preſently returne to ioy and mirth, and forget both dangers on the Sea, and dangers on the Land. So came it to paſſe from age to age in thy people of Iſrael, being tied faſt in miſerie, and iron, they called vpon thee and receiued mercie, being deliuered they ſoone turned backe like a bowe, and became drunken with proſperitie. Then thy face was againſt them, thy anger was kindled and they caſt into affliction againe, but in their miſeries they renued their praiers and thou diddeſt renewe thy grace: but newe proſperitie brought newe rebellion, and new rebellion new puniſhments, and newe puniſhments new conuerſation. The houſe of mirth was to them, and is to all, a baite to wantonneſſe: but in the houſe of ſorrow, a prouocation of humilitie and praier; proſperitie is as a Cup of wine mingled with poyſon, as a bed of ſecuritie, and a way to deſtruction. Therefore Oh Lord with the fulneſſe of earthlie things, giue mee alſo the fulneſſe

of

of ſpirituall thinges, that I forget thee not in vanity of life, or in the falſe delights of ſinful fleſh. O keepe my heart that it bee not made drunken with proſperity: but grant mee in ſoberneſſe to vſe thy bleſsings to thy glory, and to the releefe of my brethren: and when I reioyce not to reioyce in theſe baſe things (for that reioycing is euill) but to reioyce in thee, turning my mirth from wanton Daunces, from vaine Songs, from other carnall delights, to exerciſes of Religion, to helpes of knowledge, and ſinging of Pſalmes with melodie to thee in my heart.

Finally, O Lord, ſeeing that in this earthly proſperity there is ſo great abuſe and ſo preſent danger for wante of grace to abuſe them: Oh Lord teach mee the true vſe of them, that I may not ſet my hart thereon, but in thee, giuing thee thanks for them: and labouring with al diligence through thy grace in Ieſus Chriſt, that they bee not through my wickedneſſe turned into curſes. As *Salomon* teacheth wiſedome, to take heede of an Harlotte, ſo teach me to take heede of vaine pleaſures in worldlie matters, that I bee not bewitched with proſperity, and forget thee, bathing my ſelfe in pleaſures, and neuer ſetting thee before mine eyes. O mercifull Father worke this in mee that I may be rich in good workes: that I may haue, as not hauing, that I may vſe the world, as not abuſing it, but vſing it to thy glory in Chriſt Ieſus, who with thee and the holy Ghoſt be bleſſed for euer. Amen.

A Prayer before Child-birth.

ALl thy waies are iuſt, oh deere Father, and thy iudgements are true altogether. For worthily doth man liue in the ſweate of his face, and the woman

bring

bring foorth children with much paine and trauaile, and with great danger. Yea, O mercifull Father, this paine is not a ſufficient puniſhment for the grieuous tranſgreſsions wherewith wee and our fore-fathers haue tranſgreſſed thy moſt holy will. The puniſhment is in reſpect of our demerits too ſmall, but in reſpect of our weakeneſſe, too great for vs, without thee to endure. Wherefore as I acknowledge O mercifull Father, this trauaile in childbirth, which now approcheth, to bee a iuſt rewarde of my manifolde ſinnes, ſo I acknowledge alſo thy readie arme of defence, ſtretched out ouer mee, and ouer all them that call vppon thee in faith. Grant therefore, O deere Father, that I may in faith, pray and waite for that time of my trauaile patiently, that I may endure it, when it ſhall bee preſent, conſtantly and thankefully: knowing, that although I then feele ſome taſte of the reward of ſinne, yet I feele not all, and that little which I then feele, thou dooſt preſently reward with comfort & gladneſſe, when a childe is borne into the world. The which comfortable and glad iſſue grant mee, O Lorde if it be thy good pleaſure, and hauing receiued ſuch fruite of my body, grant me moreouer wiſedome and ſtrength to bring it vp in thy feare, and to trauaile (as it were) againe with it, till it be borne againe into a heauenly life, to the glory of thy holy Name, and my greater ioy: that ſo it may finally in Chriſt Ieſus be partaker of thoſe bleſſings, which thou dooſt plentifully raine downe vppon the faithful, and their ſeede for euer. And becauſe I am not woorthy to preſent this my ſute vnto thy heauenlie Maieſtie of my ſelfe, a moſt wretched and ſinfull Woman, I offer it in the Name, in the righteouſneſſe, and in the ſtrength of my Lord and Sauiour Ieſus Chriſt, praying furthermore as he taught vs to pray. Our Father. &c.

Awake

Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light. *Ephe.5,14.*

Let our light so shine before men, that they may see our good works, & glorifie our father which is in heauen. *Matth. 5.16.*

We will sing of thy power, and will praise thy louing kindnesse betimes in the morning, for thou hast beene euer our strength, our refuge, our defence, and our most mercifull Lord. *Psal. 17,17. Psal.45,6.*

A Prayer for the Morning.

WEe yeeld vnto thee, our most hearty thankes, O heauenly Father, for that thou hast deliuered vs from all perrils and dangers of this night, and brought vs safe to the beginning of this day: we beseech thee that thou wilt in the same, and euer hereafter receiue vs into thy defence and protection: and as thou hast remooued the darknesse of the night, restored the light of the Sunne, and raised vs from sleepe: so thou wouldest vouchsafe also to remoue from vs, the inward darkenesse of ignorance, to raise vs from the sleepe of sinne, and to lighten our minds with the heauenly beames of thy most holy spirite, and with the knowledge of thy deare Sonne our Sauiour Iesu Christ, the true light of the world, that we eschewing the workes of darknes, may guide the steps of our liues after the light of thy holy worde, walking comly, as the children of light, in holinesse and righteousnesse, as in the day, and in thy sight: and in the ende may come vnto that most blessed eternall light, which thou doest inhabite, the same thy Sonne our Sauiour Iesu Christ beeing our guide there-unto. To whome with thee and the holy Ghost, one God of most glorious Maiesty, bee all honour and glory worlde without ende, Amen.

O God, who commaundeſt the light to ſhine out of darknes, ſhine in our hearts, and giue vs the light of the knowledge of thy glory, in the face of Ieſus Chriſt.

Open our eies, that wee may be turned from darkeneſſe to light, and from the power of Sathan, vnto thee our God.

That we may receiue forgiuenes of ſinnes, and inheritance among them which are ſanctified by faith, that is, toward thy ſonne Ieſus Chriſt.

Another Euening Prayer.

ALmighty God, who as thou haſt made the day for labour and trauaile, ſo haſt thou created the night for the reſt and refreſhing of our wearied bodies and mindes, wee moſt humbly beſeech thee, that as the night darkneth and ſhadoweth all things: ſo thou wouldeſt for thy deere ſonne Ieſus Chriſtes ſake, hide our ſinnes, remooving them from thy ſight, putting away the memory of them by eternall obliuion, that as our bodies ſhall haue the reſt of ſleepe, ſo alſo our minds by hope of thy mercy, may enioy the reſt of a quiet conſcience, and ſo being wholly refreſhed, we may awake and ariſe vnto thy ſeruice the next day, and all the daies of our life: and when death it ſelfe ſhall come, (from the which it is as eaſie for thee to raiſe vs, as from bodilie ſleepe) wee may reſt in hope of that moſt ioyfull reſurrection, wherein our bodies ſhall awake vnto the euerlaſting day, which ſhall neuer bee interrupted with anie darkneſſe, when we ſhall be made partakers of the inheritance of the Saints in light, into that moſt bleſſed Citty, the heauenly Ieruſalem: where ſhal be no need of candle, neither of the Sunne, nor of the Moone, to lighten it, and thy Son the Lambe ſhal be our eternall light.

Vnto

Vnto the which most glorious light, and kingdome of thy deere son, we beseech thee bring vs, for the same our Sauiour Iesus Christes sake, vnto whome with thee and the holy Ghost, bee all honour and glorie, now and for euer. Amen.

A Prayer.

ALmighty God, sith thou of thine infinite mercie, hast not only admitted vs, but also taught, yea and commaunded by thy onely and deare Sonne our Lord Iesus Christ, that wee (trusting in his merits and protection, he being our intercessor) should beleeue that thou art a louing Father vnto vs, and that we should also call thee Father: Giue vs we beseech thee, that wee may bring in our hearts sure trust (without feare) of thy Fatherly loue, and that we may with glad mindes, call thee Father, knowledge, loue, and crie on thee in all ieopardies: giue vnto vs an agreeing and brotherly loue, so that we may perceiue euerie one of vs, that we are truly brothers and sisters, & may pray to thee, as to our common and most merciful Father, euery one for other, euen as kinde Children intreat their Father one for another.

Grant that none of vs seeke that which is his owne, or else forget other in thy sight: but that (auoyding all hate, enuie, and dissention, as it becommeth the true children of God) we may loue together with due fauor. Teach vs to regarde none other thing then our soules health, and the euerlasting heritage: so that this temporal Country and worldly heritage (which compasseth and noyeth vs, labouring to make vs earthly and like vnto it selfe) deceiue vs not, so that wee say truely, and with a faithfull heart: O our heauenly Father giue vs thy grace that wee may bee thy heauenly Children, and graunt

vs that in all perrils wee may call vpon thy name without
I. ceasing: graunt that by our sinnes no man may take occasion to slaunder thy name, giue vs before all things true and constant faith in Christ, hope without feare in thy mercy, against all infirmities of our weake conscience,
II. and pure loue towardes thee, and all men, keepe vs from infidelity, desperation, and malice, so that wrath or any other bitternesse, haue not his kingdome in vs: lighten mine eies least I sleepe, or be wearie in the good life once begunne: graunt that thy kingdome which shall come, may finish and performe this kingdome which is begun by thee. Make vs desire the other life to come, giue vs grace not to feare death: but rather desire it, and to bee
III with Christ. Endue vs with thy grace that we may gladly suffer all diseases, pouertie, despisings, persecutions, crosses, and aduersities, knowledging that it is thy will to crucifie our will. Make vs that wee quite not euill for euill, neither to auoide violence by violence, and that we impute it not to the Diuell or euill men, when any aduersity commeth, but vnto thy godly will, without whome, a Sparrow falleth not on the ground. Make that all our members, eies, tongue, heart, handes, and feete, bee not suffered to follow their desires, neither that wee be at any time subdued vnder them. Teach vs to vnderstand, that
IV no man may hurt vs, except hee do himselfe much more hurt in thy sight, so that wee may bee mooued rather to weepe for his blindnesse, than to thinke of auengement: giue vs grace that wee reioice not in their trouble, which haue resisted our will or hurt vs, and also that wee be not sorry when they prosper and haue welfare. O heauenly Father giue vs this grace, that the life of Christ his word, works, and passions, may be preached, knowne, and holden, both of vs and of all the world.

Giue

Giue vs grace, good Lord wee beseech thee, that in our passions and aduersities, we may comfort our selues by his passion and Crosse, and that we may with a stable faith, ouer come our death by his death, and followe without feare this noble Captaine into another life. Teach vs by thy grace to thinke and haue in mind truelie (and as we ought to doe) the passion of Christ, and to ioyne it happily with our life, so that we may come and attaine to something, though it bee but a shadowe of it. Finallie, giue vs our dailie bread, that Christ in vs, and IV we in Christ, may dwel perpetually, and may woorthilie beare this name, sith of Christ wee are called Christans. Giue vs peace into our hearts, that wee reioycing, may looke for thy iudgement, and glorious comming of Iesus Christ in the cloudes, to whome is giuen all iudgement in heauen, and in earth. Teach vs deare Father, not to sticke or be comforted in our good workes or deseruings, but to submit our selues faithfully to thine incomparable mercy.

Againe, make that we despaire not for this our guilty V and sinfull life, but that we may iudge thy mercie more mightie and stronger then our life, howsoeuer wee haue ordered it, so that we, refreshed by the sure trust and confidence of thy mercy in the bottom of our hart, may liue, die, suffer, and take all things patientlie. Make that we resist and fight against this superfluitie of meate, drinke, sleepe, sloth, and idlenesse. Make that we may bring our old Adam into bondage & subiection with fasting, temperate diet, cloathing, sleepe, rest, watch, and labour, so that he may be meet and apt to good workes. Make that when we heare any glad or pleasant thing, or feele anie sweete thing, that wee seeke not therein our delight and pleasure, but thy praise and glory.

VI. Keepe vs that the falſe ſubtiltie of this worlde, the counterfeite brightneſſe and enticements of the ſame, perſwade vs not to follow it. Graunt vs by thy grace to poſſeſſe our ſoules with patience in all our afflictions. Finally, fulfill vs all with thy grace, that in this miſerable and perillous life, which is compaſſed with ſo many continuall enemies that neuer ceaſe, wee may fight boldly with ſtable and conſtant faith, and obtaine the euerlaſting Crowne. O Father, deliuer vs from ſuddaine death, keepe vs from hunger, dearth, and warre, keepe vs from all euill and perilles of the bodie, to thy glorie and our ſaluation. Graunt vs good Lord that all theſe prayers may be obtained of vs without any doubt, neither ſuffer that wee miſtruſt any thing, but that in all theſe thinges wee ſhall be heard: yea, bee heard alreadie. And let all theſe things be ſure and without any doubt, ſo may wee with glad hearts ſay, Amen. That is to ſay, ſtable, conſtant, true, and ſure.

Of Faith.

FIrſt deere Brethren, ye ought to giue diligent heede that you may purely vnderſtand what faith is, and what fruites proceede out of her, and to conclude the ſumme in few wordes: Faith is a ſure perſwaſion and full knowledge, that God for his trueth and righteouſnes ſake, will fulfill ſuch promiſes as he hath made vnto vs, of his mercy and fauour, in his holy Teſtament, which ſure perſwaſion muſt be giuen from God. 1. *Corinth.* 12. For it cannot bee gotten but by Gods power neither yet retayned. Therefore with feare and trembling performe that health which is begunne in you, for it is GOD that worketh in you both the will, and alſo the deede, euen at his owne pleaſure, and ſee that with all meekeneſſe ye

ſubmit

ſubmit your ſelues vnto the vocation of God, not ſeeking the libertie of the fleſh, neither yet deſpiſing good works; and the ſpirit of God which reſteth in a faithfull man helpeth our infirmity, and fighteth without intermiſsion againſt ſinne, the deuill, and the world.

The power of faith.

THE power of faith is to iuſtifie vs, that is to diſpoile vs from all our vices, and lay them on Chriſts backe (which hath pacified the Fathers wrath towards vs) and to endue vs with an others righteouſneſſe, that is Chriſtes, ſo that I and all my ſinnes are Chriſtes, and Chriſt with all his vertues are mine: *For he was borne for vs, and giuen vnto vs. Eſay 9. Rom. 8.* To obtaine this righteouſnes, God the Father requireth nothing of vs but that wee beleeue on him, and make him no lyar. He that beleeueth that God of his mercy hath made vs theſe promiſes, and that for his trueth ſake, he will fulfill them, he ſetteth to his ſeale that God is true, but he that beleeueth not, or doubteth of this (as much as in him is) he maketh God a lyar, 1. *Iohn* 5. For why ſhouldeſt thou doubt in him, except thou thoughteſt that he were a liar, and wold not keepe his promiſe which hee made. Nowe if thou count God (which is the very trueth) to be a lyar, art not thou worthy of a thouſand damnations?

The worke of Faith.

FAith worketh by charity, for when my raging conſcience which feeleth her ſinne, is pacified and ſet at one with God through faith: then remembring the feruent loue of GOD towardes mee, I cannot but loue my neighbour againe. For there is no man that hartily loueth the Father, and can hate the Sonne, and al-

though the ſonne be naught and vnthriftie, yet for his Fathers ſake, hee will helpe to better him, and euen lament and be ſorrie for the ſonnes wickednes. Likewiſe, if we hartilie loue God, for his infinite benefites done vnto vs: then can wee not hate that creature, which hee hath made after his owne likenes, whome God the Father loueth ſo tenderly, that hee gaue his owne Sonne vnto the death to redeeme him: yea, and whome he hath adopted through Chriſt, to bee his ſonne and heire. Now albeit we ſee no kindnes in this man, for which we ſhould loue him, yet hath God ſhewed vs kindneſſe enough, for the which we ought to loue and ſucour him at all times.

Let vs therefore loue him, for the loue that God the Creator hath ſhewed vs, and beare his infirmity; if hee fal, let vs lift him vp againe, and endue him with our wiſedome, and all our workes, euen as Chriſt hath done with vs. And this is an euident token that thou loueſt GOD, when thou loueſt thy brother. 1. *Iohn* 4.20. And ſeekeſt al meanes to helpe him. Theſe are the good works that follow faith, and are euident tokens that thy faith is right and pure. Thus ſeeſt thou how good works flow out of faith through charitie, and charitie or loue to bee the fulfilling of the whole Law. *Rom.* 13.

Good workes.

AMong good workes, the chiefe are to bee obedient in all things, vnto Kings, Princes, Iudges, and ſuch other Officers, as farre as they commaunde ciuill things, that is to ſay, ſuch thinges as are indifferent, and not contrarie to the commandments of God. For then muſt wee rather obey God then men. *Acts* 5. although we ſhould looſe both our ſubſtance and life thereto. To honour Rulers, to promote peace, to pray for the Communalty,

munaltie, and to apply all our ſtudies to profite them. The next are to bee obedient to Father and Mother, to prouide for houſhold, both nouriſhing our Family with bodily ſuſtenance, and alſo to inſtruct them with the word of God, and to be their gouernour carnall and ſpirituall. Then muſt we looke how we ought to behaue our ſelues towards our neighbours, knowledging that all the guifts that are giuen vs of God, are not giuen for our owne ſelfe, but for the edifying of the Congregation. 1. *Cor.* 12. And if we beſtow them not on that manner, we ſhall ſurely giue a reckoning for them before the Lord.

Among theſe, ought wee to haue reſpect vnto the Preachers and Miniſters of the word, that they may bee had in honour, and well prouided for. And aboue all things, good brethren, addreſſe your ſelues vnto that neceſſary work, Prayer. Remember to pray for all eſtates, for that is a worke that Chriſt and his Apoſtles full diligently exhorted all men vnto, promiſing them that they ſhould obtaine their petitions. *Iohn*, 16. 1. *Iohn*, 4. if they be according to the wil of God and for his glory. Wherſoeuer is true faith, there is alſo repentance with it, there is hate of ſinne, there is true feare, and again there is comfortableneſſe of heart kindled by the Holy Ghoſt, a deſire to further Gods glory among men. The duties of Charitie (or to comprehend all in one worde) true holineſſe which the fleſh fighteth againſt. This holineſſe is not made perfect at one inſtant, but groweth all the time of a mans life. Labour for a liuely ſight and ſence of heauenly thinges, and ſo ſhall no ſight or ſence of earthly things trouble your affections, further then you ſhal bee able enough, with eaſe and pleaſure to relinquiſh, and forſake them, whenſoeuer Gods glory ſhal require.

Now this sight and sence of heauenly thinges, is not otherwise then by faith, (or rather maketh an ende.) Therefore in all matters of Religion, and concerning saluation, leaue reason with Abraham, as hee did, and leaue your corporall sences with his seruants in the valley, to be occupied in ciuil things: If that you wil clime vp with *Isaack* into the hill of heauen, whither God our Father bring vs for his mercy sake, Amen.

A Prayer.

ETernal God, the Father of our Lord Iesus Christ, I
1 Pet. 1. 3. giue to thee most hearty thanks, for that of thine aboundant mercy, thou hast begotten me againe into a liuely hope, by the resurrection of Iesus Christ from
4. death, to an inheritance immortall and vndefiled, and that perisheth not, reserued in heauen for mee whome thou hast taken to bee thy Childe of adoption by Iesus
5. Christ, keepe mee I beseech thee by thy power, through faith vnto saluation, which saluation is prepared alrea-
6. dy, to bee shewed in the last time. Wherein cause mee O Lorde to reioyce, though nowe for a season I am in
7. heauinesse, through manifolde temptations; that the trial of my fayth (beeing much more precious than the tryal of Gold that perisheth, and yet is tryed with fire) may bee found to be laude, glorie, and honour, at the appea-
8. ring of Iesus Christ: whome though I haue not seene, worke by thy holy Spirite I pray thee, that notwithstanding I may loue constantly: in whome euen now, though I see him not, yet settle my beleefe that I may reioyce with ioy vnspeakeable and glorious, patiently abiding
9. to receiue the ende of my faith: to witte, the saluation of
13. my soule. Gird vp also Lord, the loynes of my minde, that I beeing sober and watchfull, may trust perfectly on the

the grace that is brought vnto mee now. When Iesus Christ is manifestly preached vnto mee, that I doe not (as becommeth a disobedient Childe) fashion my selfe to obey the lustes of the flesh, wherewith I was carried heeretofore, thorough ignorance of Christ, but that hauing my conuersation in the feare of GOD, I bestowe the remnant of mine abode heere in newnesse of lyfe: especially, for that I knowe, that I was not redeemed with corruptible thinges, as Siluer and Golde, from my vaine conuersation, but with the precious bloud of Christ, as of a Lambe vndefiled and without spot. And euen as thou hadst ordained thy Christ to bee my Sauiour, before this world was made, but diddest make him knowne manifestly in these latter times, for our sakes, which through faith beleeue in thee, O most mercifull Father: Euen so I beseech thee woorke in mee by the selfe same thy Sonne, that I may purifie my Soule by the holy Ghost in obeying the trueth, that with brotherly loue, voyde of all faigning in a pure heart, I may loue my neighbour feruently. And that I being borne anewe, not of a mortall seede, but of immortall by the worde of GOD, which liueth and lasteth for euer, may offer vp spiritual Sacrifices, thorough the holy Ghost, and acceptable to thee my onely God, thorough Iesus Christ our Lord, Amen.

14 17 18 19 20 21 22 23

Another Prayer.

ETernal God which hast highly exalted thy Son Iesus Christ, & hast giuen him a name, which is aboue euery name, that in the name of Iesus, euery knee shold bow, of things in heauē & things in earth & things vnder the earth. I bow my knees vnto thee O father of our

Lord Ieſus Chriſt, of whome all the family in Heauen and earth is named, that thou wouldeſt graunt mee according to the riches of thy glorie, to bee ſtrengthened with might by the holy Spirite in the inner man, & that Chriſt may dwel in my heart by faith, that I may be rooted and grounded in loue; that I may be able to comprehend with all Saints, what is the breadth, length, depth, and height, of the knowledge of Chriſtes loue towards vs, which excelleth all knowledge, and that I may bee filled with all fulneſſe of God. Vnto thee that art able to do exceeding aboundantly aboue al that I aske or think, according to the power that worketh in mee, be glory in the Church by Chriſt Ieſus throughout all ages, worlde without end, Amen.

O God, moſt mercifull Father, which in time paſt, at ſundry times, and in diuers manners ſpakeſt vnto the Fathers by the Prophets, and haſt in theſe dayes ſpoken vnto vs by thy Son, whome thou haſt appointed heyre of all things, by whome alſo thou madeſt the worldes: who beeing the brightneſſe of thy glory, and the very Image of thy ſubſtance, vpholding all things with the worde of his power, hauing by himſelfe purged our ſinnes, ſate on the right hand of the Maieſtie on high: to whome thou ſaydeſt, thou art my Sonne, this day haue I begotten thee. *Heb.* 1. This day beget mee againe, I beſeech thee, inſtructing mee from aboue by that ſame grace, which appeared healthfull to all men, that denying vngodlines and filthy luſts, I may liue ſoberly, godly, & iuſtly, in this preſent world, looking for that bleſſed hope, and appearance of the glory of the great God, and our Sauiour Ieſus Chriſt, who liueth and reigneth with thee, in the vnity of the holy Ghoſt, for euer and euer, Amen.

Liturg. O Lord my heauenly Father, almighty and euerlaſting God,

God, which hast safely brought vs to the beginning of this day, defend mee in the same with thy mighty power, and graunt that this day I fal into no sinne, neither runne into any kinde of daunger, but that all my doings may bee ordered by thy gouernance, to doe alwaies that is righteous in thy sight, thorough Iesus Christ our Lord, Amen. Into thy handes O Lorde, I commend *Iames* our King, all his faithfull Counsellours, namely *N.N.* my selfe wholly, my Wife, Children, and whole Family, and the vniuersal Church, for thou hast redeemed vs O Lord our God.

O God of our Lord Iesus Christ, the Father of glory, giue mee the Spirite of wisedome and reuelation by the knowledge of thee, and lighten the eyes of my mind, that I may knowe the hope whereunto thou hast called mee, how rich the glory of thine inheritance is in thy Saints, and what is the exceeding greatnesse of thy power to vs-ward, which beleeue according to thy mighty power, which thou wroughtest in Christ, when thou raisedst him from the deade, and diddest set him on thy right hand in heauenlinesse. Quicken mee also being dead by sin, and rayse mee vp with him, and cause mee to sit in heauenlinesse, with Christ Iesus, by whome most bountifull Father, al honour and praise be to thee and the holy Ghost, now and euer, Amen.

Almighty God and most mercifull Father, seeing we haue liberty to enter into thy holy places, in the bloode of Iesus, by the newe and liuing way, which hee hath prepared for vs, through the veile, that is to say, his flesh; worke I beseech thee by thy holy Spirit, that I drawne nigh with a true heart in assurance of faith: that I beeing sprinckled in my hart from an euil conscience, & washed in body with a pure water, may holde the profession of

my

my hope without wauering, for hee is faithfull that promiſed: and that I may conſider my brethren, prouoking them vnto loue and good workes, not forſaking the aſſembling of our ſelues together, but exhorting one another, and ſo much the more, for that I ſee the day approaching: ſuffer mee not therefore to caſt away my confidence, which hath great recompence of reward. For I haue great neede of patience, that after I haue done the wil of God, I may receiue the promiſe. Wherefore all things layde away that preſſe mee downe, (eſpecially ſin that hangeth ſo faſt vpon me) cauſe me O God, to runne with patience in the race that is ſet before mee, looking vnto Ieſus, the beginner and finiſher of my faith: Which for the ioy that was ſet before him, endured the Croſſe, deſpiſed the ſhame, and ſet himſelfe downe at the right hand of the throne of God, where hee maketh interceſſion for me, to whome with thee O Father, and the holy Ghoſt, bee praiſe now and euer, Amen.

A Prayer.

O Lord God and heauenly Father, the God of Abraham, the God of Iſaacke, the GOD of Iacob, which diddeſt promiſe vnto Abraham, that thou wouldeſt bee the God of his ſeede for euer. Which haſt promiſed alſo to ſubdue Moab and Eſau: that is to ſay, all Heathen Miſcreants, and Idolatrous Papiſtes, to thy choſen Iſrael, and to gather vnder one Shephearde, thy ſeruant Dauid, Chriſt our Sauiour, all thy ſcattered Sheepe, both of the Iewes and Gentiles: That there might bee one Shepheard and one folde. Mercifully behold thy flocke amongſt them, both diſpearſed and ſcattered: erring, wandring, and going aſtray, with peruerſe mindes and erronious opinions, farre from thy folde, not knowing

knowing as yet, nor regarding the voyce of thy Sonne, the onely good Shepheard, which did giue his soule for his sheep. And draw them we beseech thee home againe to the folde of thy Sonne Iesus Christ, without whome there is no saluation, no comfort, no health, no hope, no stay of conscience, but miserable wandring from error to error, and in the end vtter desperation: haue mercy therfore on thy miserable stray sheepe, for their Shepheardes sake, and for the glory of thyne owne name, for the amplifying and enlarging the kingdome of thy Son Christ, who is declared already in the flesh, by his manifest myracles, iustified in spirit, seene of the Angels, preached among the people, beleiued vpon in the worlde, receiued vp in glory, and shortly shall come in the same glory, to make his enemies his foot-stoole. So be it.

A thanksgiuing when a Woman is deliuered.

O Eternall and almighty God, thy power and might is to be praised and magnified for euer. For in the greatest weakenes of man, thy power is seene, in his greatest dangers, thy saluation is knowne, therefore wee praise thy name, and giue thee thankes for thy great mercies and wonderful works. Namely, Lord we giue thee thankes for thy mercy shewed to our sister at this time, in bringing her through many and great dangers of childebirth, and in giuing her the fruite of her body. It was thy hand O Lord, that hath done it, for it is a woorke greater then all the wisedome and power of man. Deere Father, we beseech thee, euer hereafter to deliuer the Mother & the Child out of all dangers, as may best make for thy glory and their saluation. Touching vs, wee thanke thee for blessing our work, and humbly beseech thee to continue thy fauour towards vs, for Iesus Christ his sake, our Lord and onely Sauiour. Amen.

Field. 60.

A prayer to be confirmed in the true knowledge of Gods word for the reading, hearing, and studying of the same.

OMost mighty and eternall GOD, although thy goodnesse, mercy, and trueth to mankinde, in all thy workes aboundantly doeth appeare, yet herein chiefely thou declarest thy selfe to be most fauourable, merciful, and gracious, that not suffering vs to walke in darkenesse, ignorance, and blindnesse, thou hast giuen vs thy most holy and blessed worde, to bee a Lanterne vnto our feete, to lighten our steps in the path-way to euerlasting life, least we should walke in the shadow of death: in which thy most blessed and sacred worde, thou hast fully and perfectly set foorth vnto mankinde, so much of thy glorious Maiesty as was expedient for vs to knowe; and not onely that, but hast therein also fully, wholly, and perfectly expressed thy most holy and blessed will, what soeuer is necessary for the saluation of mankinde to bee knowne, to bring him to life euerlasting. Giue mee grace most mercifull Father, that for so high a Treasure left among vs, I may be thankful, reuerently embrace, accept, and esteeme of the same, as the most precious Iewel on earth, be therein confirmed most strongly, that al thinges therein contained, bee most certainely and vndoubtedly true, not by any mortall man, but by thy most holy Spirite in man, penned and written to the comfort and behoofe of man, that I may most humbly, lowly, and with most high reuerence, submit my selfe thereunto, as becommeth thy eternall Maiesty, and the Worde proceeding out of thy blessed mouth: that I may reuerently with humblenesse and obedience, reade, heare, and occupy my selfe in the same, to the comfort of my soule, and encrease of thy glory.

Lighten

Lighten my vnderstanding, most deere Father, with thy holy Spirit, that I may learne, clearely conceiue and vnderstand the things therein contained, which no mortall man can conceiue, saue those who haue learned of thee, and whome thou by thy holy Spirite doest lighten and instruct: guide me deare Father with thy holy Spirit, that hauing the true vnderstanding of the mysteries therin contained, I may bee fully established, and confirmed in the true knowledge of thee my deere Father, and of thy beloued Sonne Christ Iesu, my Lord and Sauiour, throughly in conscience perswaded, that I haue my full and perfect saluation, and life euerlasting in him, and thorough his full atonement made by his death and passion: that I doe not vainely abuse the knowledge of thy most sacred word, to satisfie vaine curriositie or brag of knowledge, but onely to the relieuing of my hungry and wounded conscience, to the loosing of my fettered soule, and the appeasing of my sorrowfull heart, that I may to the end of my life, walke in sincerity before thee, my heauenly Father, in the comforts of thy deere Sonne my Sauiour, vpholden stil by the merciful power of the Holie Ghost, to thine euerlasting praise and glorie, world without end. Amen.

Another before the reading, hearing, or studying of the word of God. Field 62

ALmightie and most mercifull Father, which hast in thy blessed word reuealed thy most holy wil, what soeuer was expedient for vs to knowe, concerning thy Maiestie & our saluation, giue me grace good Lord, that I may haue a harty desire, & a willing mind, diligently and with my whole endeuour to read, heare, and study thy holy Scriptures with humble obedience, submitting

my iudgement to thy holy and infinite wisedome therein contained, and that I may fruitfully trauaile therein: graunt me heauenly Father, thy holy Spirite, to lighten my vnderstanding, to touch my hart, that I may throughly vnderstand the mysteries therin contained, to the comfort of my soule, so that my whole life and conuersation, may bee thereafter directed, to the honour and glory of thy Name, and the peace of my conscience, through Iesus Christ our Lord, Amen.

A Prayer to be confirmed in the knowledge of God.

Field Fr. b.

OMost mighty and eternall God, thou by the creation of the world, the Sunne, the Moone, and Starres, the earth, the sea, and all that therein is, hast sufficiently declared thy selfe to bee the euerlasting and almighty God, for that these thinges doe farre passe the reach of mans wisedome. And not heerein onely hast thou declared thy selfe to bee God, but in that also, that thou doest continually guide and gouerne al things of thee created; It is thou therefore that thundrest from heauen, that with lightnings and tempests, and waters and winds, shewest thy terrible vengeance vppon sinfull flesh; It is thou, O God, which letteſt vs feele sensibly in our selues, thy mighty power and working, not onely in that, that thou hast made our bodies and soules, but especially, that thou makest vs euen of force to confesse thy eternall Spirit in vs, who so mightily fighteth against the assaults of the enemy, that of force wee are driuen to acknowledge that it is thy working in vs, and not wee our selues. Seeing therefore, O Father, that we haue both in thy creatures, and in our selues, so manifest testimonies that thou onely art the eternal God, which reignest in all thy

thy creatures, guiding them by thy heauenly prouidēce, graunt we beseech thee, that our hearts may bee heereof full assured, to acknowledge thee not onely to be God eternal, who hast created al things, but also, that wee may in heart be fully perswaded, that thou O Lord God, doest gouerne all things according to thy most blessed will, so that nothing can bee done in the worlde without thyne appointment, and that thou hast such a singular care ouer thine elected people, so that not so much as an haire of their head shal fal without thy prouidence, that thou so guidest all their doings, that all thinges shall turne to theyr commodity and thy glory. Grant O Lord God, that hereof wee may bee fully assured in our heartes and soules, that we may in all our doings set thee before our eyes, acknowledging thee to bee our onely Lord and Father, and by the working of thy holy Spirit in vs, may bee confirmed in faith, comforted in soule, and lightened in vnderstanding, that alwayes here vpon earth, wee may glorifie thy holy Name, and after the dissolution of this body, we may attaine to the euerlasting ioy, through our Lord and Sauiour Christ Iesus. Amen.

A prayer for patience in tribulation, and that God may be glorified thereby. Field 64.

O Eternall and most merciful Father, who hast from time to time, in al ages exercised euen thy deere Children, with grieuous afflictions and sharpe corrections, to drawe their mindes from too much loue of worldly pleasures, to bee delighted in heauenly ioyes, and spiritual comforts of the soule: graunt good Lord, I humbly beseech thee, that I, euen from my heart may acknowledge this affliction, which doeth nowe grieuously pierce my soule, to be thy fatherly correction, & scourge

of thy meere mercy and loue laid vpon me, to put me in minde of my dutie towards thee, leaſt els, with too much quietnes, I ſhould haue been drawne through the flattering pleaſures of this vaine world, frō the remembrance & delight of my ſpiritual ioy in heauenly things, to haue had my full delight in this vaine worlde, and ſo ſhoulde haue runne headlong to euerlaſting damnation with the world: but that thou (O Father) haſt called me back by this thy Fatherly rod, whereby thou mindeſt to let mee ſee, that of my ſelfe I haue no ſtrength vnto goodneſſe; but that it was thou, who by thy aboundant mercie, haddeſt before time repleniſhed my heart with ioy, that I tooke great pleaſure and comfort in reading and hearing thy holy word, and receiuing other thy benefits: which ſpirituall comfort and quietnes of minde, becauſe I did not fully acknowledge to be thy good gift in mee, thou haſt now taken from me for a time: that I may effectually perceiue and learne (by the lacke of it) that it was thy worke in mee, and when thou reſtoreſt the ſame to mee againe, I may more aboundantly glorifie thee in thy manifold mercies. But while it ſhal be thy good wil & p'eaſure, O Lord, to exerciſe me with this thy louing correction, giue me grace that I may patiently abide whatſoeuer it ſhall pleaſe thee to lay vpon mee for mine amendment, ſtrengthen me (O Lord) that I doe not faint vnder the burthen of affliction: but beeing vpholden by the ſtrength of thy holy Spirite in me, I may neuer ceaſe calling vpon thy Name, with full perſwaſion that thou wilt at thy time appointed, ſende mee full aſſurance, to my ſingular comfort, and thy eternall glory. And when it ſhall pleaſe thee, O Lord, fully to deliuer me, I beſeech thee ſo worke in my heart, that I may acknowledge the ſame to come from thee, to be thy onely worke, that I

may

ſo worke in my heart, that I may acknowledge the ſame to come from thee, to be thy onely worke, that I may bee thankeful for thy ſo great mercies al the dayes of my lyfe, that I neuer forget thy louing and fatherly dealings towards mee, but ſo to the ende of my life I may liue in thy feare and loue, that thy holy name in my life may be glorified, and after death, I may bee receiued to that full ioy, which thou haſt prepared for thine elect Childrē throgh our onely Lord and Sauiour Ieſu Chriſt, Amen.

A prayer to feele in heart ſpirituall comforts from faith. Field 66.

O Lord God, and moſt merciful Father, nowe I fully perceiue and know, that the heart of man is not in his owne hand; for thou haſt taught mee, by diminiſhing thy ſpirit of comfort in my hart, that it is thou onely, which makeſt ioyfull the heart of man, and which diminiſheſt the ſame ioy according to thy good pleaſure and will; for if it had beene in mine owne power to haue receiued comfort in thy worde, or to haue beleeued thy promiſes from my heart, I would long ſince haue enioyed comfort, and beene confirmed in faith, but I cannot, O Lord, it is thy meere worke. I look therefore, O deere Father, for thy bleſſed comfort and ſtrength of Fayth, which I beſeech thee, O merciful Father, ſend into my heart, to fill the ſame with ſpirituall ioy, that by the working of thy holy Spirit in mee, the comfortable promiſes of thy mercifull protection, may be ſealed in my hart, and ſinck deepe into my ſoule, that I may be fully aſſured that thou art my ſtrong Rocke, and houſe of defence, that thou doſt keepe me as the apple of thine eye, as thou haſt promiſed in thy bleſſed worde, that thou wilt not laye

more vppon mee, then thou wilt giue mee ſtrength to abide, and that thou wilt aſſuredly at thine appoynted time renue my heart, and the whole powers of my mind, that I may fully glorifie thy holy Name. But in the mean time (O Lord) alas, my heart is cleane voyde of ſpiritual ioy, yea, euen as hard as a ſtone, ſo that the louing promiſes of thy holy Worde, although I know them to bee true, yet they cannot ſinck into my hard and ſtony heart, vntill ſuch time, as thou by encreaſing thy holy Spirit in me, ſhalt mollifie and make tender my hard heart, that it may be meete to receiue the ſweet comfort of thy Spirit. Thy holy ſpirit (O Lord) in mee, which is the aſſurance of my ſaluation, doeth continually ſend forth vnſpeakeable ſighes and longings, for thy full and ioyful preſence. I beſeech thee therefore, deere Father, for thy beloued Sonne Chriſt Ieſus ſake, hearken vnto my prayers, and graunt my requeſts, make tender my hard and ſtony hart, by thy holy ſpirite, that I may from the bottome of my hart, acknowledge thee to be my moſt mercifull God and Father, and all thinges in thy holy Worde contained to bee moſt true: reuerently embrace, take comforte, and continue the ſame, and in my ſoule take ioy of the ſame: that I may (deere Father) euen vnto my liues end, walke before thy face in ſincerity of heart, beeing aſſured of my ſaluation, through that one alone ſufficient ſacrifice for my ſinnes, made by thy beſt beloued Sonne, Chriſt Ieſus my Lord and onely Sauiour. To whom with thee and the holy Ghoſt, bee all honour and glory, world without end, Amen.

A Prayer after benefits obtayned, to acknowledge them only to come from God.

Field. 67. b.

O Lorde God, I feele in my ſelfe howe mercifully thou haſt dealt with mee, grieuouſly I was troubled, and nowe by thy goodneſſe partly releaſed, how dangerouſly I was aſſaulted, and nowe by thy mercy partly deliuered; this releefe although I muſt needes confeſſe by infallible arguments, to bee thy onely worke in mee, yet ſuch is the pride of my rebellious fleſh, that it will not ſuffer mee to aſcribe fully the ſame to proceede from thee, and thine onely goodneſſe, but ſeeketh out other fained cauſes, according to the vaine deuiſes of my minde: therefore I beſeech thee moſt gracious Father, that thou wilt ſo frame my heart, that I may with whole heart and minde, and with the powers of my ſoule, acknowledge this my comfort and ayde, to bee thine onely worke, wrought in mee, by thy holy ſpirit, and that I may be thankful for the ſame all the daies of my life.

O Lord, thou haſt ſworne by thy holineſſe, that thou wilt not giue thine honour to any other: ſeeing then deere Father, that thou haſt ſent mee this ſtrength, let mee be perſwaded fully in hart, deere Father that it commeth from thee, that to thee I may render due honour, prayſe and thankſgiuing for the ſame, and the reſt of my life, that I may be aſſured in hart of thy merciful defence, in mine extreame dangers, as thou haſt many times heretofore wonderfully deliuered mee, that thou wilt according to thy promiſe ſo cõtinue thy merciful aide, whereby thy Name in me may be glorified, my ſoule in mercy preſerued, and thy whole Church edified, now and for euer, Amen.

Field 68.b.

A prayer for constant perseuerance in prayer, when we are dull to prayer.

O Lord God most merciful father, according to thy commaundement in mine afflictions and necessities, I seeke to thee for succour by continual prayer, and calling vppon thy Name, I call vppon thee in the day time, and in the night season doe I poure out my prayers vnto thee; and yet for all that, I feele me nothing released, but oftentimes woorse and woorse, which maketh me oftentimes (deere Father) almost to doubt of thy goodnesse, that thou doest reiect my prayers, and giuest no heede vnto them, whereby I doe almost thinke, that it is no boote for me to pray, seeing I feele no release; but (O Lord) this is my weakenesse in mee, and the frailty of my flesh, which will not willingly bee subdued vnto the spirite; which my frailty, I beseech thee, O Lord forgiue me. For thou doest O Lord God see my conflicts, and lookest vpon my continual sighes and petitions, but thou doest deferre and prolong thine help the longer, and dost not at the first helpe mee, to this end, that I may see fully mine owne weaknes, learne by little and little, to subdue my rebellious will, to thy good will, who knowest better what is meet for me than my selfe.

Therefore (O most deere Father) strengthen mee by thy holy Spirit, that I may still persеuer and continue in prayer, and with longing desire patiently waite for thee O Lord, being assured, that although it appeare not, yet art thou alwaies present with mee, and hearest my sighes and complaints, and wilt when thou seest thy time, declare thy selfe manifestly, in renewing my heart with spiritual ioy. Stir vp O Lord, my dul and sluggish nature, to call vpon thee continually, appointing thee neither time

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nor the meanes of my deliuerance, but leauing all to thy good will and pleaſure, I may in the meane time neuer ceaſe by continuall prayer, to call for thy mercifull helpe, vntill ſuch time as it ſhall pleaſe thy goodnes to ſend mee full deliuerance. I feele my ſelfe, O Lorde, oftentimes very vnwilling to pray, for that I doe not fully perceiue my prayers to bee heard, but doe goe on ſtill languiſhing in my ſorrowes, as though thou haddeſt no care of mee. But this my dulneſſe I beſeech thee, O mercifull Father, pardon in me, and graunt that I may be raiſed vp to pray for ayde and releeſe of thee continually, although I ſhoulde ſee no ſigne of fauour, yet that I may continue ſtil with the faithfull woman of Canaan, and neuer ceaſe in heart, minde, and mouth, til thou graunt my requeſtes at thine appointed time, when thou knoweſt it ſhall bee moſt for my behoofe, and for thy glory. And that when thou ſhalt mercifully looke vppon mee to deliuer mee, I may then fully with my whole hearte, acknowledge thy goodnes towards me, and let it neuer ſlip out of my hart, but continue thankefull for the ſame all the dayes of my life, whereby thy glory in mee may bee declared, and my ſoule relieued, through Chriſt my Lord and Sauiour. Amen.

Field. 70. b
Treaſ. glad. 264

A thankſgiuing when thou haſt recieued ſome comfort, but yet not fully deliuered.

O Moſt louing and merciful Father, now I feele thy ſweet mercies and louing kindneſſe ſhewed vppon mee poore wretch, whome thou haſt out of grieuous aſſaults deliuered from painefull ſorrow, to ioyfull comforts reſtored.

Now I know, O Lord, that my many and ſundry prayers that I made to thee, in the anguiſh and bitterneſſe

of my ſoule were not voide, although for a time thou ſeemedſt to reiect them, nowe I knowe that although thou ſeemedſt to bee angry, yet thy fatherly affection ſtill remained ſurely fixed vppon thy Children, ſo that nothing can remoue thy loue from thy deere Children, but whō thou loueſt, thou loueſt vnto the ende, euen when thou doſt ſcourge and correct them moſt ſharply, thou woundeſt and healeſt againe, thou throweſt downe to hell, and raiſeſt vp againe. For whereas my heart was ſo dull, that no ſpiritual comfort could enter therein, nowe I feele, O Lord God, that thou haſt begunne ſo to frame it anewe, that I beginne to take more comfort and ioy in thee, and thy holy Worde: nowe I feele my heart partly lightned by thy onely worke, from that great dulneſſe wherewith thou haſt ſmitten mee downe, for the which thy merciful worke in mee, I heartily thanke thee O Lord God, beeſeeching thee moſt deere Father, for thy beſt beloued Sonne Chriſt Ieſus ſake, as thou haſt begunne to ſettle my heart in peace and quietneſſe, and partly wrought in the ſame, ſome comfort and ioy: ſo thou wilt in mercy encreaſe the ſame more and more in me, that I may from day to day, acknowledge thy manifold benefits towards mee, and for the ſame yeelde due honour and praiſe vnto thy holy Name; that I may thorough this thy woorke in mee, bee thoroughly confirmed of thy goodneſſe towardes mee, that as thou haſt begunne in mee a good worke, ſo thou wilt fulfill the ſame, vntill the comming of our Lord and Sauiour Chriſt, when hee ſhall fully deliuer his Children, and bring them to that ful and perfect ioy, for euer to raigne with thee, in thy kingdome of euerlaſting glory, world without end, Amen.

A Thankſgiuing after deliuerance from affliction.

Field. 72

THy mercy O Lorde my God, endureth for euer, and thy louing kindneſſe towardes thy Children is not able to bee vttered, the trueth of thy promiſes neuer faileth thine Elect. O how wonderful deere Father is thy working amongſt thy Children: the ſorrowes of death tooke holde vpon mee, and the ſnares of hel almoſt entangled mee, the daungerous waues of diſtruſt had euen ouerwhelmed my ſoule: I was as one entangled in a Nette, and faſt caught, not knowing how to bee looſed. Thou hadſt O Lord God, ſo terrified my ſoule and minde, that I became vtterly aſtonyed, and in extreame feare, throwne downe proſtrate to the ground, my hart failed within me, and all the powers of my mind were diſcomfited: the cogitation of my mynde did ſo fight within me, that I was wholly diſquieted in ſoule & conſcience, I could not conſider (O Lord God) of thee my Sauiour aright, nor take holde of thy mercifull and louing promiſes, I coulde not bee perſwaded of thee my deere Father and God, nor of thy fatherly loue towards thy Children, ſcarce coulde I finde within my ſelfe anie little ſparke of faith, to confirme mee in the knowledge of thy good will towardes mee, reuealed in thy bleſſed Worde. For thou (good Lord) hadſt for a time withdrawne from mee thyne hand, wherewith thou haddeſt before time ſtayed and vpholden mee from falling, that I might more cleerely ſee mine owne weaknes, and more effectually conſider thy power towards me.

*I*n this diſtreſſe (good Lorde) and anguiſh of minde, *I* poured out my plaintes before thee, and cryed vnto thee day and nighr, with continuall ſighes and groanes,

till at length thou in mercy haddeſt reſpect vnto mee, and conſideredſt my requeſt and ſent me ſome releefe, whereas I might take a taſte of thy mercifull dealing with thy Children, and thereby bee ſtrengthned more and more, and confirmed of thy good-will towards me. And now deere Father, I feele thy louing mercies towards mee aboundantly, who haſt deliuered me from my dangerous feare, and ſet my troubled minde at quietneſſe, thou haſt made calme the troubled waues of wauering thoughtes, which ouerwhelmed my ſoule, and haſt brought mee to the quiet hauen of thy mercifull protection and defence, and haſt deliuered my eyes from teares, and my feet from falling, and my heart from diſtruſt. O Lord God, my moſt louing and mercifull Father, let this thy grace, mercy, and louing kindneſſe ſhewed vppon mee, neuer depart out of my heart, but that I may bee thereof continually mindfull all the dayes of my life. And for theſe thine vnſpeakeable mercies towardes mee: graunt mee good Lord, that I may haue a thankefull heart to render due honour, prayſe, and thankſgiuing vnto thy Maieſty, acknowledging from the bottome of my heart, thy wonderfull workes in mee: and that hauing felt ſo effectually thy preſent helpe in my neceſsity, I may bee more ſtrengthened to put my full truſt and confidence in thee, in my more grieuous and daungerous aſſaults, although I ſee no way of deliuerance, looking ſtill for the like help, which I haue before time tryed of thy goodneſſe: knowing that thou haſt taken mee into thy protection and keeping. And that I may heereof bee more aſſured I beſeech thee good Lorde, that as thou haſt begunne to deliuer mee, ſo let mee feele more and more dayly, thy good will and tender mercy towardes mee. Encreaſe in me true vnderſtanding of thy heauenly will in thy bleſ-

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sed worde. Strengthen my faith in thy louing promi-
ses, that I may bee assured of thy protection, and mine
election and saluation. Make me daily more and more to
loue thee my deere Father and God vnfainedly, for all
thy goodnesse shewed vnto mee, to haue my full delight
and ioy in thee, to walke before thee in sincerity of life
and godly conuersation, that I may heere in earth glori-
fie thy holy name, and after this life with thy faithfull
flocke, possesse that euerlasting inheritance, which thy
Sonne hath purchased, Christ Iesu our Lord, to whome
with thee and the holy Ghost, bee all honour and glory,
now and for euer. Amen.

A thanksgiuing for the worde of God embraced, and a Prayer for increase and continuance in the same.

Field. 104

O Eternall and most mercifull Father, I yeeld vnto
thee most hearty thankes, for all thy benefites be-
stowed vppon mee, especially, for that it hath plea-
sed thy heauenly goodnes to shine into my heart, through
the light of thine holy spirite, in the mysteries of thy holy
word, and that thou hast framed my heart and minde to
take such vnspeakeable ioy and comfort, in thy most
blessed and holy worde, and in the embracing of my sal-
uation, therein offered vnto me. For this thine vnspeake-
able mercies, I beseech thee O Lorde, make mee thanke-
full, that I may acknowledge the greate benefite there-
of, and esteeme of so inestimable a treasure, aboue all
earthly possessions or treasures. And O Lord my God,
for so much as I wander in this present life, among ma-
ny and infinite daungers, whereby I am euery moment

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in perill of ſliding backe, and falling from this feruent zeale of thy euerlaſting trueth, which thou haſt kindled in my breaſt: if otherwiſe thou doe not ſtay me by thy mercifull hand: and for ſo much as I learne out of thy moſt bleſſed and holy worde, that it is not ſufficient to haue begunne well, vnleſſe I continue to the ende, not ſufficient to holde my hand to the Plough, and looke backe, I craue at thy hande in the name of thy beloued Sonne, my Lorde and Sauiour Ieſus Chriſt, that this thy worke which thou haſt begunne in mee, thou wilt in mercy encreaſe in mee more and more, and continue it euen vnto the ende of my life, that I doe not waxe cold, ſecure, dull, or faint, but continually encreaſing in true zeale, I may ſtill more and more bee delighted with reading, hearing, and meditating of thy holy word: I may thereby dayly alſo encreaſe in true knowledge of thy bleſſed will, from faith to faith, that I may euen from the bottome of my hearte, ſo ſincerely profeſſe thy true Religion, that all hypocriſie, vaine glory, and faigned holineſſe, vtterly through thy holy Spirite rooted out of my heart, I may onely holde my ſelfe contented, that I may haue the eyes of thy Maieſty, beholding my inward heart and minde, whereby I onely ſtudying to bee allowed before thy Maieſty, may vtterly reiect al the vain praiſe of men, which might puffe vppe, or the ſcoffing ieaſtes, tauntes, or reproaches of the vngodly, which might elſe driue me downe.

To this ende, O Lorde my God, that I may encreaſe, and dayly more and more bee confirmed in thy mercies begunne in mee: I beſeech thee ſtirre vp true and ſincere Preachers and Meſſengers, who dayly may ſtirre vp my minde and hearte (otherwiſe of nature dull) to the ioyfull embracing of the glad tidinges of peace.

Leaue

Leaue mee neuer destitute, O Lorde my GOD, of the meanes which thou hast appoynted for the increase of a liuely fayth, and true zeale, which meane is onely the Ministerie of thy blessed and holy worde, but make mee alwaies carefull for the seeking of it: and so prouide, O Lorde my GOD, that I may alwayes haue it, comfortably receiue, and sweetely digest it. Keepe mee by thy holy Spirite, O Lorde, that I neuer bee seduced by erronious doctrine, but that onely I may giue eare vnto thy voyce, that cleauing onely vnto thee: I may in this present life which thou hast giuen mee, so occupie my selfe, and vse this good time which thou hast giuen mee, that I may still looke for the comming of thy deere Son, to receiue mee into the euerlasting rest, prepared for all the elect and chosen, where I shall for euer remayne, together with my Lord and Sauiour Iesu Christ, to whome with thee and the holy Ghost, bee all honour and glory, world without end, Amen.

A Prayer for the feeling of the sinne of hypocrisie, that wee may direct our life according to the prescript rule of the word.

O Lord God and heauenly Father, which art a iust Iudge, to punish all them, that doe continue to offend thee, as thou art a Father most pittifull to receaue to mercy all those, which giue ouer themselues to please thee: shewe mee thy grace and fauour, so that I may truely bee touched with inwarde displeasure of my sinnes: and that in the place of flattering my selfe, to sleepe in sinne: I may bee so cast downe in heart, that the rather I may truely with mouth confesse, most humbly

to giue thee the honour, glory and praiſe, due vnto thy holy Name, and that as thou of thy great mercy doeſt inſtruct therunto by thy holy word, ſo (for thy names ſake) make that the ſame may ſo lighten and cleere our conſcience, that in due examination of our life, wee may truely learne to bee angry and diſpleaſed, with all our former and corrupt liuing. O that it may pleaſe thee to drawe neare vnto vs, in addreſsing and guiding our foote-ſteps in the true and perfect way of obedience, to thy holy Lawes and commaundements. Send thy holy Angell to pitch his Tents rounde about vs, that Sathan and his infernal army neuer preuaile againſt vs, but that alwayes with ſtrong faith, wee may through Ieſus Chriſt, withſtand all his crafty engines and ſnares, knowing vndoubtedly, that thou never forſakeſt them that put their truſt in thee.

O let vs not be ledde by the infirmity of our outward fleſh, but ſtrengthen vs by the vertue of thy holy Spirite. Suffer vs not to lie vnder thy heauy wrath, and vengeaunce, thorough hypocriſie, but rather touch vs ſo inwardly, that wee may without ceaſing ſigh and groane vnto thee, by true and vnfaigned repentance. And although wee bee not alwayes ſo well diſpoſed to aske and pray as wee ought to doe, yet (good Lord, for thy glorious Names ſake) ſtretch out thy mighty hand, that by the gracious working of thy holy Spirit, our myndes and hearts, may be drawne from all earthly and corruptible thinges, ſo that our prayers vnto thee, may proceede of an inward, earneſt, vehement affection, ſo that wee neuer preſume to come before the throne of thy Maieſtie with a double heart, knowing, that whoſoeuer asketh and prayeth for any thing of thee, not asking in faith, cannot obtaine.

Increaſe

Increase therefore sweet Lord our faith, that wee presently may liuely feele the benefite of remission, and pardon al our sinnes through the merits and death of Christ Iesus our Sauiour: and so worke in vs for euer hereafter to liue in thy feare, and to stand in awe of thy displeasure, that thou mayest continue our mercifull Father, worlde without end, Amen.

Oh Sheepheard of sheepe, seeke out me thy wandring sheepe. And beeing founde, lay mee vppon thy blessed shoulders, and bring mee home to the very folde of thy flocke, heale my sicke soule: feede my hungry soule, yea, almost dying through hunger: watch ouer the same (Oh sweete Lord) least the rauening Wolfe doe inuade my soule, and so slay it to vtter destruction. Wherefore, O most deere GOD,) be mercifull to me a most wretched sinner, and graunt pardon to him that repenteth; giue not foorth the voice of thy sentence according to my demerits, but like as thy mercy before hath done in the beginning of my life, so let it conclude the ende thereof, to remaine with thee, world without end. Amen deere God, Amen.

Forasmuch as in this life, holy Scripture doeth promise troubles, penuries, oppressions, increase of griefe, and aboundance of temptations, vouchsafe (O most louing Lorde GOD) to prepare my heart to all possible patience, least I doe fainte in thy foote-path: compell (my sweete Lorde) this stubborne and rebellious flesh of mine, to bee subiect to thy holy Spirite, beyond all expectation, so that I may possesse my soule in patience, & keepe the same continually in thy euerlasting seruice, to the which purpose thou of thine infinite goodnesse and mercy hast created the same. Wherefore, (O Lorde GOD) shewe thine almighty power vnto mee most wretched

wretched ſinner, that ſo long as I fight in this wretched life, I may obtaine victorie againſt mine enemies, (thou being my defence) for there is none other that fighteth for mee, but onely thou oh God. Now I ſay, repreſſe the violence of mine enemies, and vouchſafe with great effect to bring into bondage, my miſerable fleſh, that tormenteth my ſoule. So that obtaining victory, I may giue praiſe to thee my onely deliuerer, in perpetuall eternity. Amen.

A prayer to be ſaid in trouble.

O Moſt gentle Redeemer, which art alwaies mercifull, alwayes a Sauiour, whether thou ſendeſt vs proſperity or aduerſity: this is a token of greate mercy and louing kindnes, while by external afflictions, as by bitter plaiſters or ſalues, thou doſt heale the inward man, and by temporal paynes prepare vs to euerlaſting ioyes. Foraſmuch therefore as thou haſt euen by thine owne ſteppes declared, that this is the way vnto true felicity, graunt I moſt humbly beſeech thee, that I may patiently and obediently drinke of this Cup moſt willingly, which thou haſt ſo mercifully reached vnto mee. Verily, theſe thinges are vnto fraile nature verie grieuous, but yet haſt thou ſuffered more grieuous things for mee, and I haue deſerued farre more grieuous thinges, which haue ſo often deſerued hell. Notwithſtanding, thou knoweſt the frayltie of mans condition; and therefore euen as that kinde and mercifull Samaritane, thou poureſt into my woundes, Wine, that is to ſay, affliction and troubles, which fretteth and ſharpely byteth out abhominable vices: but in the meane time thou putteſt to it alſo the precious Oyle, that is, of grace, into this our wounded

wounded and troubled heart, through the which grace, if thou doe giue according to my want; then shall I with great quietnesse suffer these intollerable greefes. But if it bee thy pleasure to encrease my greefe, giue mee then I most instantly beseech thee, the guift of patience, and graunt that these afflictions (which thou hast of thy Fatherly loue sent vnto mee) may by thy grace turne to the assurance, that I am thy Child. Or of thy Fatherly pitty, be contented with this gentle chastisement, wherewith thou doest nowe nurture mee (from lying stinking in my corruptions:) then let mee (by thy free grace and mercy) receiue at thy mercifull hande, ease and quietnesse againe, that I may by thy grace giue thee thankes for both: that is, because thou hast moste louingly in mercie chastned me, thine vnprofitable Seruant, and also taken away the bitternes of my affliction, with the sweetnesse of thy comfort, which is thy free grace, the Oyle of all consolation, which I beseech thee poure into my heart, that I may sensibly feele the aboundant riches of thy goodnesse poured vppon mee vndeserued, and (most vnworthy wretch) that I may bee the more strengthned thereby, and in the greatest conflict may hope against hope, that whatsoeuer my outward sences doe imagine, yet the inwarde feeling of thy mercy may superabound, to the encrease of my more then weake faith, but especially for thy honour and glory sake: so that finally I may say with Saint Paule, that neyther death nor life, nor anguish, nor persecution, nor things present, nor to come, may remoue me from thy loue in Iesus Christ: In whose name I pray, as he hath taught, Our Father which art in heauen, &c.

A forme of prayer dayly to be vſed of all faithfull Chriſtians.

ALmighty God and moſt merciful Father, through Ieſus Chriſt our Lorde, in whome, and by whome wee truſt that thou art our God and Father, wee moſt humbly here proſtrate our ſelues before the throne of thy Maieſty, beſeeching thee firſt good Father and God, to pardon, and forgiue vs all our ſinnes, which we confeſſe and acknowledge againſt our ſelues; beſeeching thy gracious Spirite to worke in vs the knowledge of them daily more and more, that thereby wee may come to true repentance for them: and together there-with, vnto the knowledge of the height, breadth, deapth, and fulneſſe in all ſortes of thy grace and mercy, whereby through Ieſus Chriſt thou haſt forgotten them, and remooued them as farre from vs, as the Eaſt is from the Weſt. And although we know by them, too well alas good Lord, that wee haue (as much as in vs lay and lyeth) labored to prouoke thy wrath and anger againſt vs, heaping ſinne vpon ſinne, and multiplying of offences and tranſgreſsions againſt thy high grace and Maieſty, breaking thy holy word and commaundements; yet thou (O Lord) haſt not beene as a man, nor thy affections as the affections of the ſonnes of men, but haſt continued gracious and mercifull, and bountifull vnto vs, in pardoning our ſinnes, and daily renewing in vs with the morning, thy graces diuers and manifold. Therefore we beſeech thee moſt mercifull Father, to giue vs thy holy Spirite, that wee prouoke thee no more, that thou riſe not vp in thy wrath againſt vs, to deſtroy vs as wee haue iuſtly deſerued; for we O Lord haue beene and are as dry as ſtubble, and yet thou haſt not diſperſed and conſumed vs;

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we haue beene vnfruitful, and thou haſt not cut vs down: yea Lord, wee haue brought forth wilde and ſowre fruit, corrupt and deteſtable, and yet thou letteſt thy raine to fall, and Sun to ſhine vpon vs.

Make vs therefore we beſeech thee ſorry as it becommeth thy Children, for that wee haue diſobeyed thee, ſo merciful and loving a Father, and frame vs dayly, and faſhion vs to the likeneſſe of thy wel beloued Sonne Ieſus Chriſt our Lord: that in knowledge and true holineſſe, wee may glorifie thee before the world, and by the fruits of godlines and righteouſneſſe, be aſſured and made certaine of thy Spirit, and of the loue wherewith thou loueſt vs. Make vs thankfull deere Father, for the infinite and vnſpeakeable benefites of our election to life and euerlaſting glory before all time, and for our creation and redemption, and ſanctification, in time to bring thy glorious counſell to paſſe.

Worke in vs certaine faith, and aſſured hope in thy promiſes, the true feare of thy Maieſty, a perfect hate and deteſtation of all diſordered and ſinful affections. Work in vs eternal loue of thy truth and Goſpel, ſincere affection and loue towards thy Children, & amongſt our ſelues patience, knowledge, vertue, loue, compaſsion, with all graces of thy kingdome, that in all our behauiour, thou O God mayeſt be gloryfied in vs. Alſo we beſeech thee moſt mercifull Father, for the benefits of this life. That as thou art not onely the God of our ſpirites and ſoules, but alſo of our bodies: ſo it would pleaſe thee, notwithſtanding our ſinnes, to graunt vs thy bleſsings of health, peace, and maintenance, of which (by thy gracious prouidence) ſome of vs doe feele the want, and ſome of vs haue for long time enioyed and vſed the ſame; that together with them, wee may haue thy Spirit to inſtruct vs, as

well in the wants, as in the true and lawfull vſe of them: that wee may more earneſtly and ſeriouſly ſtudy and labour in theſe vocations wherein thou haſt ſet vs, through thy great mercy, to the promoting and increaſing of thy Kingdome, to the benefite and comfort of thy Children. And we pray not only for our ſelues, but beſeech thee to make vs earneſt and feruent in prayer vnto thy Maieſtie, euen for others alſo, yea, for all men: that as thou art the Creator of all, ſo thou wouldeſt mercifully regard them, and continue thy gracious goodnes and mercy, in adminiſtring and ordering the worlde, ſo that by no Tyrants nor wicked men, that order which thou haſt eſtabliſhed bee ouerthrowne, but the ſpring and harueſt, the rayne and fruitefull times, and the ioy which thou ſheweſt and giueſt by them, may prouoke all men continually to feare and loue thee, yea, to ſeeke thee and finde thee. That not in thoſe outward bleſsings alone, but much more in thy ſpirite, they whome thou haſt there-unto ordayned, may reioyce in thy fatherly goodnes by Ieſus Chriſt. And that to this ende, it may pleaſe thee to poure out thy graces vppon men, that they may bee inſtructed and framed meete inſtruments for the calling of all ſuch as thou haſt appointed to be of thy Church.

That theſe builders may be cunning and expert. That theſe Gardiners may bee wiſe to plant and water, with iudgement and diſcretion; that theſe Stewardes of thy myſteries may ſo behaue themſelues in thy Church, that they knowing howe and wherewith to feede thy houſe, the glory and beauty thereof may appeare in the eyes of all the worlde, which thou haſt before ſo long promiſed, and which to ſee the eyes dazell and faint with looking for. And although wee knowe well, O Lorde, that the cauſe of all miſerable diſorders, deformities, and breaches

ches nowe adayes, is in our selues, which shutte vp thine hand, and (as it were) binde thine armes from reaching them out vnto vs, for our saluation and comfort, yet let the Lorde arise and bee mercifull vnto Sion, and haue pitty on the ruines thereof. For the time is come, our owne Country and people are before our eyes continually, whose sinne and disorder, whose ignorance and stubberneſſe, whose negligence and contempt of thy worde, thou hast now long time punished, withdrawing thy hand from dooing them good. For by thy iust iudgement now many yeares thou hast plagued them, and vs with idle, prophane, vnlearned & vnskilfull Pastors: guiders thou hast giuen them but to their ruine: Feeders, but of themselues, not of thy flocke: Teachers and Doctors, who haue mouthes but speake not, eyes but see not, neyther the iudgements vppon thy people, nor how to goe out and in before them; and that which is most fearefull, thy good hand is not with those Prophets which are amongst them, who doe sow indeede, but the earth giueth not her encreaſe. They water, but thy plants rise not in any number. They feed, but thy flocke is poore, not fat nor beautifull. Oh let the Lord forget the sinnes of his people. Why hath hee bound them vppon his hand to looke vpon them for euer? Why hath hee set them day and night in the sight of his countenance? We confesse and acknowledge against our selues, O Lord, al our sins, we iudge & condemne our selues, yea we testifie against our selues, that wee haue deserued that euen those sparks of thy fire & heauenly light which are amongst vs, should bee quenched and put out, that the smoake of thy glory, which is still in thy Church amongst vs, should rise vp & vanish away from amongst vs as the dew of the morning; that the same building which as yet standeth, were to bee

throwne downe, that the Lord ſhould mount vppon his chariot, and flee from vs. But ſhall the Lord deale with his people by waight and meaſure? ſhall hee vſe iudgement and not mercy? ſhal our Father forget his children, although we prouoke him? ſhal not the ſighes & grones of them that bewayle Syon, come before him and enter into his eares? O Lord let the iudgement and ſeuerity which wee haue deſerued, bee ſtayed: let Chariots and Horſes bee vnlooſed, let the Armies of the Lord be diſcharged, and let the Lord vngird himſelfe, and forgette his counſell, and turne and be gracious and merciful vnto them that knowledge and confeſſe their ſinnes. Let the Angels that bee the deſtroyers, goe from before thy face, to ouerthrowe and caſt downe all that ſtandeth to hinder thy glory, and to maintaine ſinne and ignorance, pride, and vanity. That thy good Angels may followe to mete out and deſcribe all thinges that pertayne to the building of thy Temple. Let them lay to it the ſquare and plummet, and let all thy people ſtand and ſhowte and ſing glory, at the laying of this foundation. Let thy Spirite guide all thoſe good Lord, that in feare and reuerence before thee, walke in their vocation: In the Vniuerſities and in all parts of the Realme, yea, of the earth, looking and labouring for this worke, and encreaſe the little number, as the thouſands of Ephraim, and the tenne thouſands of Manaſſes; and thoſe that laugh at, and hinder, and drawe backe this worke, let them bee aſhamed and confounded, and all thy meruailous bleſsings bee ſhewed in the ſucceſſe thereof. But let them haue no force nor ſtrength to hinder it: ſo ſhall Iacob reioyce in thy mercy, and Iſrael in thy euerlaſting trueth. So ſhall our eyes ſee thy glory, O Lord, and we ſing perpetually to thy prayſe. So ſhall Ieſus Chriſt delight in the beauty

beauty of his Church, and his people bee a people meete to ſerue him, decked and adorned with his guifts, labouring and ſtudying to pleaſe him, that in them his loue may reſt. To this end, good Lord, ſhewe mercy vppon all Princes and Magiſtrates of the earth, that belong to thy election: turning the hearts of all thoſe that hitherto haue not knowne thy trueth, but lent their power and might to Sathan and Antichriſt to perſecute thy people, to the great diſhonour of thy name. That yet nowe at the laſt, they may bee brought home into thy ſheepfold, and in ſtead of perſecutors, become Nurſe-fathers, and Nurſe-mothers to thy Church. But eſpecially we moſt humbly beſeech thee for al ſuch Princes and Magiſtrates as haue receiued thy truth. And namely, for our deere Soueraigne Lorde, the Kings Maieſtie, whome thou haſt placed ouer vs in this Realme, and for his moſt honourable Councel, and all Magiſtrates therein, that thou wouldeſt augment the graces of thy holy Spirite in him, and in them: eſpecially, the ſpirite of wiſedome, counſell, and power: that hee and they may goe forwarde in the worke of the building vp of thy Church, in all obedience to thy will, ſpeedily, and conſtantly, and perſeuerantly, that thy people the Sheepe of thy paſture, whom thou haſt committed vnto him and their gouernment, may godly and peaceably liue and dye to thee, and with them and for them, glorifie thy moſt holy name for euer and euer. We beſeech thee alſo good Lord our God, for all our brethren whereſoeuer, that thoſe which are in thy Church in peace and ſafety, may proſper and goe forward, and ſtand in thy trueth for euer, that thy goodnes may be aſſured vnto them, & that thou wouldſt keep their place, and maintaine their cauſe againſt all that labour to trouble them. And for ſuch as doe yet labour vn-

der tyrany and affliction, whose sufferings thou knowest, O Lord, better then wee can declare: It may please thee to breake the rodde of their oppressours, to quench the fire of their aduersaries, and to lighten or rather cleane take away that burthen which thou doest so presse, that they together with vs, may ioyne in thy congregation, and feede safely. So that there may bee none to feare vs. Let thy Spirit of comfort possesse our hearts, that all trouble may seeme lesse then thy trueth and glory, and so lighten our eyes, that in our darknes we may haue such sight of thy glory, and of Iesus Christ, who is in that high Mountaine where he is now so glorious, that our griefes may be swallowed vp.

An addition in the Morning.

LAst of all, most louing Father, we render humble and speciall praise vnto thy Maiesty, that it pleased thee amongst the rest of thine infinite benefits, graces, and mercies bestowed vppon vs, to take care of vs from our conception, and hauing drawne vs out of our Mothers wombes, to preserue vs from all dangers both of bodie and soule, whereunto wee are subiect, and namely this night passed, so to keepe vs and defend vs, vnder the shadow of thy wings, that wee are come to this present day, according to thy good pleasure and ordinance: beseeching thee to giue vs all such grace, as wee may imploy it wholly in thy seruice. And for the doing hereof, good Father, reforme our vnderstanding, keepe the watch of our tongues, and the doores of our lippes in such sort, that no ill word be vttered by, or through the same. Rule and gouerne our hearts, that they thinke not, our hands that they touch not, our feete that they goe not to, our eyes that they see not, our eares that they heare not, any thing

thing but that which is to thy glory. That thereby we may bee confirmed in thy infinite and Fatherly loue towards vs, and walk cheerefully in our vocations, and waiting for that full redemption, and that crowne of glorie which remaineth for all such as holde this course to the end. These things we craue, and all other which thou knowest needfull for vs, and thy whole Church, for thy deere Sonne, Iesus Christ his sake, as hee hath taught vs, saying, Our Father, &c.

An addition in the Euening.

LAst of all, we beseech thee most merciful and louing Father, that as this day thou hast graciously ministred strength vnto vs, to walke in our vocations, and blessed our studies and labours: so we may bee thankfull therefore, and haue alwayes thy good hand with vs, to bring to fruite and effect, those counsels which we follow for thy glory. And wee pray thee to keepe vs this night in tuition and safe-guard, that we my rest in thy protection: and receiue that comfort and strength of thy blessing, which thou hast graunted to our weake nature thorough Iesus Christ our Lorde and Sauiour. In whose name wee pray as hee hath taught vs, saying. Our Father which art in heauen, &c.

FINIS.

M. Derings words, ſpoken on his death-bed at Toby, The 26. of Iune. 1576.

GOD forgiue me my negligence, that I haue not vſed the precious guifts of God laid vp within mee, more to his glory in my time: yet I thank God that I haue not vſed them in vaine glory, or to pleaſe the vaine affections of men.

After my death, my enemies wil become my friends, except ſome that know me not, & thoſe which haue no feeling of the truth: For I haue faithfully ſerued the Lord & my Prince in a good conſcience.

A Preacher ſaying vnto him: It is for thee a great bleſſing that thou ſhalt depart in peace, and go from many troubles that our Brethren ſhall beare and ſee: Hee anſwered, I ſhall go from many troubles, and leaue many behinde me. If the Lord hath appointed that his Saintes ſhall ſuppe together, why go I not to them? but if there be any doubting or ſtaggering, our Lord reueale the trueth.

Hearing one ſay, Hee hoped that in his ſilence, his minde was neuertheleſſe exerciſed in Godly meditation: He anſwered: As a poore fraile man, and the leaſt of all the elect ſaints, yet beleeuing and looking on Chriſt my ſaluation. Wee ſhall all meete together with the ſweete harmony of the Lord God of hoaſtes. What a cloude of witneſſes is heere? yet a little while, and wee ſhall ſee our hope. Wee haue ouer-taken the ends of the world which is come vpon vs, and we ſhall quickly receiue the end of our hope which we haue waited for. Afflictions, ſicknes, and paine, are but the worlds portions from the Lord. It is not to begin for a moment, but to continue in the feare of God all our dayes: for in the twinkling of an eye wee ſhall be taken away. Dally not with the word of God, make not light of it: Bleſſed are they that vſe their tongues well when they haue it.

E. D.

To the Reader.

Gentle Reader, I thought good, to ſet downe an excellent ſpeech, vttered by the Authour of this Booke a little before his death: whereby thou mayeſt cleerely ſee and learne, that there is a ſweete peace in death, to all ſuch as painfully ſerue the Lorde in life. For hee beeing raiſed vp in his bed, and his friend requeſting him to ſpeake, the Sunne ſhone on his face, and thereby he tooke occaſion thus to ſay.

THere is but one Sunne that giueth light to the world: there is but one righteouſneſſe: there is but one communion of Saints. If I were the excellenteſt Creature in the world: If I were as righteous as Abraham, Iſaac, and Iacob (for they were excellent men in the world) yet we muſt all confeſſe that wee are great ſinners, and that there is no ſaluation but in the righteouſnes of Ieſus Chriſt. And we haue all neede of the grace of God. And for my part, as concerning death, I feele ſuch ioy of ſpirite, that if I ſhould haue the ſentence of life on the one ſide, and the ſentence of death on the other ſide, I had rather chooſe a thouſand times (ſeeing God hath appointed the ſeparation) the ſentence of death, than the ſentence of life.

The

The Prayer which M. Dering vſed *before his Lectures.*

O Lord God, which haſt left vnto vs thy holy word to be a lanterne vnto our feete, and a light vnto our ſteps, giue vnto vs all, thy holy Spirit: that out of the ſame word wee may learne what is thy eternall will, and frame our liues in all holy obedience to the ſame, to thy honour and glory, and increaſe of our faith, thorough Ieſus Chriſt our Lord, Amen.

T. N. On Edward *Dering.*

DEring, in earthly life thy heauenly voyce did teach
the ruthe of ſinnes, the truth of endleſſe grace:
And with thy voyce thy life conſpired to preach
The praiſe of God, with longing to embrace
The ſweet delights wherein his Saints abound:
O bleſſed Organ of ſo noble ſound.

When thou didſt cry repentant griefe for ſinne,
When with inſpired breath from Ghoſt diuine
Thy mouth pour'd forth what heart did feele within,
Thy deepe deſire to draw men to incline
Their liſtning ſoules vnto the healthfull word:
O happy they that turnd vnto the Lord.

And

T. N. On Edward Dering.

And when thou didſt his mercy ſweet proclaime,
And didſt with thankfull and delightfull voyce
Set forth the honour of his ſauing name,
To quench deſpaire and make the heart reioyce:
O happy hearers of ſo ioyfull newes,
Vnhappy wretches that ſuch ioyes refuſe.

O happy thou, and all that ſhall with thee
Well follow him that led, and is the way:
They follow well whome he hath bleſt to ſee
The path, and truſt the guide that cannot ſtray.
Oh, well he liued whome God did ſo apply:
Oh well he dyed that liues eternally.

We thanke our God for thee and for thy life,
And for the good that hee by thee hath wrought;
Thy ſpeech, thy trauaile in his ſeruice rife,
Thy writings left whereby we ſtill be taught.
And in thy death Gods holy name be bleſt:
O bleſſed dead that in the Lord doe reſt.

FINIS.

M. Derings owne Preface to her Maieſty.

To the High and mighty Princeſſe, his dread Soueraigne and moſt gracious Lady *Elizabeth*, by the grace of God, Queene of England, Fraunce, and Ireland, &c.

IF it had been ſufficient charge of euery mans dutie for neceſſary cauſes to attempt a good work, then (moſt gracious Princeſſe) haue I double boldnes and ſafety to preſent this my labor vnto your Highneſſe. For to pretermit the value of this Worke, which yet muſt commend it: as I will not ſtriue therein leaſt I ſhould ſeeme fooliſh, ſo I leaue it to euery mans conſcience, beſeeching al men for trueths ſake, to giue no word of praiſe vnto it aboue the weight of profit which he ſhall finde in it. But touching my moſt humble duty in offering it to your Highneſſe, if the cauſes be not ſuch as conſtraine mee before GOD and man, let this alſo be imputed vnto me, that I knowe not my duty, nor what becommeth my calling. Of long time and by many meanes, your Highneſſe hath beene prouoked againſt mee to high diſpleaſure, ſo that at the laſt, I am hencefoorth forbidden to preach any more openly within your Maieſties dominions. In this caſe haue I long ſtoode, which howe grieuous it hath beene vnto mee, or how gladly I would bee deliuered from it:

if

if I be a good man I cannot eaſily ſhew. Salomon ſayeth, *The anger of the King, is like the meſſengers of death, but a wiſe man will pacifie it.* Which word of trueth, if it doe moue the affections of our heart, it cannot bee, but in the diſ-fauour of the Prince, we muſt feele a great ouerthrow of the happineſſe of our life: and wee cannot nor ought not but continually to labour to turne it from vs. For what though ſome bee deſpiſers, vnwoorthy of a Kings protection, who being freed from care, haue no care of loue, is therefore the bond betweene Prince and ſubiect broken? or is the word of God of leſſe truth, becauſe the wicked do diſobey it? Or is this to honour the King in our ſoule, not to care a whit for his gracious fauour? But what if our diſpleaſure be for a good cauſe, and we ſuffer for righteouſneſſe? yet our feare and griefe is the ſame it was: for faith doth ouercome affliction, but it taketh not away the ſence and feeling of the ſorrow. Seeing therefore this caſe is mine, if your Highneſſe diſ-fauour and diſliking be vnto mee, as it ought to be to euery true ſubiect, like as the feare is exceeding great, ſo the ſorrow of it is not willingly to be admitted, if poſsibly any good remedy can be ſought. This is then one cauſe of my boldneſſe, for which I craue my lawfull pardon, moſt humbly beſeeching your Maieſty fauourably to accept it, which duty and neceſsity haue compelled me vnto.

The other is the cauſe it ſelfe, and the puniſhment which I doe ſuſtaine, being now long time forbidden to preach: wherein if I ſhould rob my ſelfe of my righteouſneſſe, and finally by ſilence acknowledge the faults which neuer were: ſhoulde I not bee iniurious to the graces of God? ſhould I not pull downe whatſoeuer I haue built? ſhoulde I not betray the trueth of God to the ſlaunderous tongues of many iniurious men? ſhould I not ſinne

againſt

againſt the Lord, before whō there is no man can pleade my cauſe? and are not all theſe euils confuted and ſcattered, with this one dutifull and faythfull doing, to offer theſe my Lectures printed vnto your Highneſſe? The printing of which, ſhal confute the ſlaunderous, iuſtifie the doctrine for which they were preached, diſcharge my conſcience before God, and beeing offered vnto your Highneſſe, be a perpetual ſupplication till your gracious fauour be reconciled. And this is the ſecond cauſe of my doing: which ſo much conſtrayned mee as the loue of God did dwell within mee. For vnder that couenant hath he committed vnto vs his truth, & hath bound our care, trauaile, counſell, abilitie, and all our life to the furtherance of it: Of which, the ſame God for his Chriſtes ſake make your Highnes a long defender.

But I thinke it will be here obiected, other meanes might haue beene made to pacifie your Maieſty, then to iuſtifie my cauſe; Surely whatſoeuer I had doone, this might ſtill be obiected, although *I* haue not pretermitted any way which hath ſeemed vnto me good and dutifull; and therefore all other meanes being fruſtrate, and the thing neceſſary to be followed, who but the Lord alone hath ledde mee vnto this? Neyther doe I ſpeake this vnaduiſedly, or without ground, for both I haue committed this matter vnto the Lord, and I doe nothing, but what I haue heard and ſeene in his Saints. For was it not common in al the primitiue Church, when the Saints of GOD ſuffered ſo many ſlaunders, that the Emperours mindes were now alienated from them and they had no helpers, that they became ſuters for themſelues, and offered vp to the Princes the confeſsion of their faith, and their humble ſupplications to bee receiued to fauour? Did not *Ariſtides* ſo to *Traianus*, *Iuſtinus* and *Melito* to

Antoninus,

Antoninus, *Miltiades* to *Maximinius*, *Quadratus* to *Adrianus*, *Apoloninus* to *Commodus*, *Zerubabel* to *Darius*, and finally, *Paule* himſelfe a poore priſoner, when all other refuge fayled him, did he not boldly call vppon *Cæſar* to haue his cauſe tryed before him? If this refuge had not beene giuen of God, ſuch men, ſuch an Apoſtle woulde neuer haue vſed it. Why then ſhould it bee reproued in mee, that hath ſo good a warrant of ſuch a cloud of Witneſſes? Wherefore againe, with all feare and duty, I moſt humbly beſeech your Highneſſe of your gracious clemencie, accept it fauourably, which by ſo great neceſſity is offered vnto you. And thus farre of the cauſe of my doing.

Now hauing this confidence, becauſe yet I ſpeake to your Highneſſe; I muſt beſeech you that no want in my wordes may bee imputed vnto mee: For the Lord is witneſſe how heartily I do ſeale them with all humility, though according to my rudeneſſe, in titles and tearmes, and phraſes of ſpeech I may often fayle. I remember once when I hearkned to ſuch thinges, that this I haue heard, Hee that will ſpeake ſafely to a King, muſt ſpeake with ſilken wordes: but I thinke the meaning was of ſilken men. For ignoraunt people vnacquainted in the Court, neuer ſhewe more folly then when they would be fineſt in talke.

And Saint Paule, whoſe counſell was better, hath ſhewed vs another example; For beeing before the king, indeede hee gaue him his due title of honour, but greater humility of heart then gorgeouſneſſe of words. He repoſed the hope of his good cauſe, not in his owne ſpeech, but in the Kings wiſedome, and reioyced to bee iudged before him, becauſe hee was skilfull of the Iewes orders. So I before your Highneſſe with true obedience

will

will gladly alſo ſpeake aſwel as I can, but the hope I haue of your gracious fauour, I let it reſt in the wiſedome which the Lorde ſhall giue you, in the true knowledge and earneſt zeale of his Goſpel, to which good graces of God in your royall perſonage I appeale, and moſt willingly put my iudgement into your hands.

It is now a great many yeares as I account them, and they haue paſſed exceeding ſlowly, euen as the yeares of a Ward, or Prentice, ſince firſt I heard howe much your Highneſſe miſliked of mee. The cauſe much more grieuous then the time, hath beene my preaching, not for any euill which was in it, (I muſt needs proteſt it, for how ſhould I lay blame vpon the worde of God?) but for a great deale of enuy which followed after it, and kindled flattering tongues to ſlaunder and ſpeake euill: who alſo at laſt haue brought to paſſe, whileſt your Higneſſe beleeued them, and thinketh none to be ſo euill as to lie before their Prince and Soueraigne, that at their pleaſure I am forbidden to preach, whome yet God had called, and whoſe labour hee had bleſſed; which being an iniurie to him that can recompence it, and hurt without good, I ſhall bee the more faithfull to God, in the good defence of a righteous cauſe, & the more dutiful vnto your Highneſſe, in all humble ſute to ſeeke your gracious redreſſe of ſuch an iniury.

And firſt of all, for mine owne diſcharge, I offer vp theſe my Lectures printed, for which I haue had ſo much blame, vnto which I neyther craue any fauour nor credite, but as they ſhall teſtifie for themſelues, ſo let them haue their reward: and for my part, I wiſh nothing but iuſt puniſhment for all that is done amiſſe, or fauourable releaſe, if I bee indeede innocent and vnblameable. Then moſt humbly I beſeech your Highneſſe euen for

the Lords ſake, whoſe cauſe it is, that according to your wiſedome and faith toward God, you would well thinke of what author it is, for a Preacher ſo well known to be ſo euill reported.

More then this I haue nothing to craue, but will dayly pray, as I am moſt bound, that your Highneſſe, your moſt honourable Counſellours, your whole eſtate, may haue long and bleſſed proſperity, to the rooting out of all Idolatries, and perfecting of that pure and true Religion, which GOD of his mercy hath planted by your hands, ſo that the fruites of your Maieſties moſt gracious labour, may moſt plentifully abound vpon your ſelfe.

Amen, Amen.

Your Highneſſe moſt humble, faithfull and obedient ſubiect,

Edward Dering.

A Sermon preached before the Queenes Maiesty the 25. day of February, by Maister Edward Dering.

1569.

O Lord open thou my lippes, and my mouth ſhall ſhew forth thy praiſe.

Pſalme 78. 70.

He choſe Dauid his ſeruant alſo, and took him from the ſheepfolds, euen from behind the Ewes great with young took he him: to feed his people in Iacob, and his inheritance in Iſrael. So he fed them according to the ſimplicity of his heart, and guided them by the diſcretion of his hands. 71 72

THE Prophet declareth in this Pſalme, howe God of his iuſtice, for the great ſinne of Ephraim, took from that Tribe both the Tabernacle and the Scepter, and gaue them to the Tribe of Iuda: whome then according to his mercy hee had purpoſed to bleſſe with all perfect happineſſe. In which we learne, not to abuſe Gods mercies, leaſt they be taken away from vs, as from the Tribe of Ephraim they were. And then what helpeth it vs that in times paſt we haue been happy? And leaſt this ſhould happen alſo vnto the Tribe of Iuda, to fall from Gods mercies, into his diſpleaſure: the Prophet in this place

ſtirreth them vp to thankfulneſſe, that they may be found woorthy to haue continued toward them ſo great bleſſings. And this hee doeth by the example of Dauid, in ſhewing both howe mercifully God hath dealt with him, and how obediently Dauid walked before the Lord.

Three reaſons. And herein he vſeth as it were 3. reaſons to moue them withall: The firſt is of Gods mercy whence hee had called Dauid. The ſecond is of Gods intent and purpoſe whereunto he called him. The third of Dauids own perſon, howe faithfully and howe truely hee did execute that whereunto he was called. The firſt argument or reaſon he comprehendeth in theſe wordes: *Hee choſe Dauid his ſeruant, and tooke him from the ſheepe-folde.* The ſecond in theſe words, *Hee choſe him to feede his people in Iacob, and his inheritaunce in Iſrael.* The third in theſe wordes: *So he fed them according to the ſimplicity of his hart, and guided them with the diſcretion of his hands.* Theſe arguments wil I ſpeake of, as God ſhall giue mee vtterance. And if they ſhall be now more effectuall to moue vs, than they were then to moue the people of Iſraell, then be we profitable and happy hearers. If not, it is good right and reaſon, that as we haue been in the fellowſhip of the ſame ſin and iniquity, ſo we ſhould bee partakers of the ſame reward and puniſhment: that if God ſhall ſo deale with vs, that wee loſe againe both the Tabernacle & Scepter, as they haue done before vs, we can ſay no other but the Lord is righteous, and behold wee haue eaten the fruite of our owne labours. Let vs therefore conſider of theſe arguments, & ſtirre vp as wee may the guift of God that is in vs, that at length we may learne by them more holy obedience.

The firſt argument. The firſt argument is the good conſideration of Gods mercies whence he called Dauid. Which argument alone is ſo effectual and ſtrong to ſtirre vs vp to the obedi-

ence

ence of our calling, that it is able enough to raiſe vs vp a-gaine, though wee were neuer ſo deepe ſunken in rebelli-on. A ſure proofe of the efficacie of it, may be vnto vs the oft and continuall vſe of it in the ſacred Scriptures. For ſeeing that Gods ſpirit in his holy word doth ſo oft imply it, both as a helpe to confirme the godly, and as a preſent remedy to turne againe the moſt obdurate and wilful ſin-ner from his obſtinate purpoſe: ſurely, except all the dewes of Gods mercies bee meruailouſly dryed vp in our barren harts, the ſame argument if we can wel think of it, will bee effectuall in vs to worke our regeneration in the newnes of life. When God would haue Abraham to for-get his Country and his Fathers houſe, to goe that long and weary iourney into the Land of Promiſe, where he & his poſterity ſhould dwell after him, hee confirmed him with this ſaying: *I am the Lord thy God which brought thee out of Vr of the Chaldeans.* By this remembrance of his for-mer benefits, hee perſwaded Abraham to aduenture all that he preſently enioyed, vpon hope of a better promiſe which yet hee had not ſeene, but which ſhould bee fulfil-led. When God would moue the Children of Abraham that is the children of Iſrael, to turne againe from their greate iniquities that they had ſo long practiſed in the hardneſſe of their hart, he vſeth but this argument, to tell them of all the miſeries that they were borne in: their Country to be a curſed Country: their fathers Idolaters, themſelues giuen ouer to al voluptuouſnes and pleaſure, not regarding God nor ſeeking his religion. In which wofull eſtate when the Lord God did behold them, hee pittyed their miſery, and ſayed euen then vnto them: *You ſhall liue.* By which promiſe their former woe vaniſhed away: and in ſtead of nakednes they were cloathed with broidred worke, they were couered with fine ſilke, dec-

Gen.15.7.

Exo.3.10. Gen.11.31. Ieſu.24.2.

Eze.16.6.

ked with many ornaments, and had a Crowne of beauty
Ioſu,23,16. vpon their heads. Now therefore that they ſhould not
Eſa,43, 34. walke in their owne wayes, or commit Idolatry as other
Eze,16,6. Gentiles did,nor tread ſuch benefits vnder their feet: this argument as a ſtrong medicine the Prophet repeated often,and with many words. Thus God dealt oft with the
2 Sam,12, 7,8,9. Kings of Iſrael and Iuda, when they began to fall away,
2 Sam,15, 17,18. and walke as other nations walked that were round about
1 Reg,14,7. them: he called them back by putting them oft in mind,
1 Re,16, 2,3. how his mercy had beene with them,and from what low eſtate he had raiſed them vp. Thus the Prophets of God
Ioſu,24,2. delt often with the people. Ioſua when he had brought them into the Land of Canaan, to the ende they might feare God, and ſo make their dwelling ſure, he made vnto them a longer repetition of Gods benefits, that by remembrance of them,their dull ſpirits might be ſtirred vp the more obediently to follow God. Samuel, when hee
1 Sa,10,18 was afraid of Gods heauy diſpleaſure towards the people of Iſrael, becauſe they had asked a King for them: to the ende they might turne away Gods anger from them by their ſpeedy repentance,he told them what God had before done for them,as a ready way to make them beware afterward, how they did willingly offend ſo louing a Father. Steuen whē he would haue perſwaded thoſe,whoſe
Acts 7,9, iniquitie was now grown to ſo ful meaſure,that they had crucified Chriſt,as though in this alone were the greateſt hope of their amendment,he choſe no other way to conuert them, but this, to ſhewe in long exhortation what God had done for them,and for their fathers. And this,as in the beginning it was giuen by the holy Ghoſt to man, as a ſoueraigne medicine to keep him far from vnthankfulneſſe:ſo it hath been continued by the ſame ſpirit from time to time,to ſtir vs vp not to forget the Lord.

Our

Our Sauiour Chriſt to make his Diſciples ſure,& that they ſhould neuer ſhrink for aduerſity, hee told them often this, that they had not choſen him,but he had choſen them. Saint Paul,when he would moue the Corinthians for to auoyd the falſe Apoſtles,and to follow Chriſt, hee perſwadeth them thus, that in times paſt they were Gentiles, and weere willingly led away to dumbe Idols. And again to the Epheſians: *You were in times paſt dead in treſpaſſes and ſinnes,you walked after the Prince that ruleth in the ayre,after the ſpirit that nowe worketh in the children of diſobedience: but God who is rich in mercies, through the great loue wherewith he loued vs, euen when we were dead, hath quickned vs in his Son Chriſt.*

Ioh, 15.16.

1 Cor.12,2.

Ephe,22.

This argument dearely beloued, ſeeing it is ſo ſtrong, let vs apply it vnto our ſelues,for our diſeaſe cleaueth faſt vnto our bones with long continuance, and wee haue need of ſharp medicine to heale it againe. Let vs therefore vſe it (I beſeech you)and if Gods ſpirit haue not forſaken vs,that we be vncurable,no doubt we ſhal recouer and grow to amendment. Let vs ſee our owne eſtate,and what God hath done for vs,what cloudy daies haue gone ouer our heads, and in howe faire ſunne-ſhine wee be ſet againe, and no doubt when ſinne hereafter ſhall allure vs as before, it will make vs afrayd of his deceitfull bayte,& wee will neuer be brought with the beauty of the golden cup, to drinke of the ſpirituall whoredomes that are within. Wee were in times paſt Gentiles and vncircumciſed people, nowe Chriſt hath pulled downe the wall of ſeparation,and made vs al one,euen his children of adoption. Wee were aliants from the common wealth of Iſrael, now wee are receiued as Cittizens in the company of his faithful. We were ſtrangers from the Couenant and promiſe, nowe Chriſt hath deliuered a new Teſtament, in which

Ephe.2,11.12.

which we alſo are written heires of mercy. Wee liued ſometime in ignorance, and had no hope, now wee haue receiued knowledge & are comforted. Wee were without God in the world, and could no where lay down the terrors of our ſinnes, but now we haue receiued the ſpirit of adoption, by which we cry Abba Father. And what
Rom. 8.15. ſhould I ſay more? Wee were ſubiect vnto ſinne, hell,
Col. 2.15. death, and condemnation; now Chriſt hath ſpoyled the
Col 1.13. principalities and powers, deliuered vs out of the power of darknes, tranſlated vs into a kingdome of immortality and grace.

Ezech. 3.9. Except we haue ſet our harts as an Adamant ſtone, or as the Prophet ſayeth, made our hearts and faces like the flint, it is impoſsible but that this cogitation ſhould moue vs; Or if it doe not, ſurely, ſurely, though the Lord had not ſpoken it thus often vnto vs, or if the Scripture were not written for our inſtruction, yet the Lawe of nature would condemne vs for moſt vnthankfull men. Day and night we ſhould beare a witneſſe in our own conſcience, how fearefull iudgement God hath reſerued for ſo great iniquity. Who amongſt vs could beare it, to be rewarded with vnthankfulnes, where wee haue well deſerued? To be contemned of thoſe, whome we haue raiſed vp to honour? To be ſpoyled of thoſe, whome before wee had cloathed? To be betrayed of thoſe, whom we haue eſpecially truſted? And how then are we blinde & vnderſtand nothing? How ſhall the Lord beare it at our hands, if we be vnthankful vnto him, if we contemne him, & rob him of his honour, who alone hath made vs glorious, when we were couered with our owne ſhame and confuſion? The lord grant vs his holy ſpirit, that we deceiue not our ſelues. There is nothing more effectuall to moue a ſon to obedience, then to know hee hath a louing father. No-

thing

thing maketh ſo truſty the bond-ſeruant, as to remember hee hath a gentle Maiſter. Nothing maketh the ſubiect more faithfull vnto his Prince, then to feele by good experience his Princes clemency. Nothing ioyneth man faſter in the bond of friendſhippe, then to conſider well what his friend hath done for him. And let nothing bind our obedience more carefully to the worde and will of God, then that he hath ſo long continued mercifull vnto vs. As ſure as the Lord doeth liue, this is his holy trueth: he that cannot be mooued with this, hee hath not Gods holy Spirite: Poore or rich, bond or free, hie or low, noble or low degree, Prince or ſubiect, all is one. The remembraunce of Gods mercy muſt make vs all thankfull, were we neuer ſo mighty. This cogitation muſt baniſh far from vs the pride of a kingdome, to thinke how God hath raiſed vs from the ſheepe-folds. Whoſoeuer can ſay thus; I haue been bond, but I am free: I haue bin in danger, but I am in ſafety: I haue been feareful & trembling, I am careleſſe; I haue beene ful of ſorrow, now my ſoule is at reſt: I haue beene in miſery, I am in dignity: I haue bin a priſoner, I am a Princeſſe; beleeue me, beleeue me, if the great and goodly Cities which hee builded not: if the houſes full of all manner of gold, which he filled not: if the vineyards and Oliue trees, which hee planted not, did not make him forget the Lorde, which brought him out of the Land of Egipt, out of the houſe of bondage, if proſperity haue not made him drunken, ſo that he hath baniſhed far from him all ſence & vnderſtanding, the remembrance of this thing will make him thankefull vnto him that hath been the worker. Yea, euen you that are now a Princeſſe of Maieſty, if you haue felt any ſuch alteration, take heede, fly far away from all vnthankfulneſſe. If you haue ſeene the dayes, in which you haue ſayd; O Lord, I

haue

haue no friend but thee alone, nowe that proſperity hath brought vnto you a great many of fayre countenances, forget not that God, who was your onely friend in trouble. If in times paſt you haue prayed that you might not build vpon the ſand, to haue your houſe ſhaken with e-
Mat,7,26. uery blaſt of winde: nowe that you haue choyce of your owne ground, take heed I beſeech you, where ye lay your foundation. Now that the Sterne and helme is in your owne hand, guide your Ship ſo, that the waues doe not ouer-run it. If you haue prayed in times paſt vnto God to mollifie your enemies hearts, and to bring their cruell
Pſa,105,15. practiſes to nothing: nowe that you your ſelfe are ſet in ſafetie, be not cruell vnto Gods annoynted, and doe his Prophets no harme. I need not ſeeke farre for offences, wherat Gods people are grieued, euen round about this Chappell I ſee a great many, and God in his good time ſhall roote them out. If you haue ſayd ſometime of your
Pſa,44,22. ſelfe: *Tanquam ouis*, as a ſheepe appoynted to bee ſlaine, take heede you heare not nowe of the Prophet, *tanquam*
Iere,31,18. *indomita Iuuenca*, as an vntamed and vnruly Heifer. I will not with many wordes admoniſh your Maieſty that are wiſe enough: onely I wil ſay this, returne vnto your own heart, and ſearch your reynes. And here I ſet before you the Tribunall ſeat of Chriſt. If you know theſe things to bee true, diſcharge the fayth you owe: grieue not your quiet conſcience, leaſt it beginne to accuſe you, and the burthen of it be greater than you ſhall bee able to beare. If God haue defended you mightily, as euer hee did Dauid the Prophet: diſcharge your faith with the Prophet, and cry in Spirite: *Quid retribuam Domino pro omnibus*
Pſa.115,12. *quæ retribuit mihi?* What ſhall I giue to the Lord, for all thoſe benefits that he hath beſtowed vpon me?

And thus much as God hath giuen mee vtterance, I haue

haue noted vnto you out of the firſt part of this ſcripture, how God did chooſe Dauid from the ſheepe-fold. The Lord giue you grace to confeſſe his goodneſſe, and ſhew your ſelfe more thankefull for all his benefits. One other thing we may note here, that all that wee haue of God, it is of his free mercy, it is not of our deſeruing, euen as hee gaue both the Tabernacle and the Scepter vnto the tribe of Iuda, becauſe he loued it. So God gaue vnto his people a land that flowed with milke and hony, but he gaue it not for their righteouſnes, for they were a froward people, but becauſe he loued them. So God dealt fauorably with Sion, that is, with the Children of Iſrael, not becauſe of their obedience, for they were a rebellious Nation: but becauſe hee remembred his oath which hee ſware vnto their forefathers. So God fulfilled the prophecy of Iacob and he bleſſed Iudah, but he fulfilled it in Dauid, whome he took from the ſheep-folds. So Chriſt made his kingdome euerlaſting in the houſe of Iacob, but hee layd firſt the foundation of it. And now he hath builded it vp, neither by the wiſedome of the wiſe, nor by the vnderſtanding of the prudent, but to teſtifie vnto vs his free grace and mercy. Hee hath choſen the fooliſh things of this world to confound the wiſe, and the weake things of this worlde to confound the mighty: and vile thinges of the world which are deſpiſed, to bring to nought the things that are eſteemed and had in reputation, for this cauſe alone (as the Scripture witneſſeth) that no fleſh ſhould reioyce in his preſence.

Ioſu, 5, 6.

Deut, 8, 6.

Gen. 49, 6.

1 Cor, 1, 27 & 28, 29.

This he doeth to beat down mans pride.

But what neede wee ſo farre to ſeeke for examples? Let vs beholde our ſelues howe plentifully at this daye are Gods mercies and benefites powred out vppon vs, both vppon our Queene, and vppon her people. How mightily doeth hee defende vs in ſo many daungers?

How

How ſitte wee here in ſafety, when all the world is on an vproare? And is this thinke you of our deſeruing, or rather of Gods mercy? Nowe ſurely, ſurely, wee are very
Lam.3,22. blinde, if we will not all confeſſe with the Prophet Ieremy, that it is Gods mercy that wee bee not conſumed. So much diſobedience both in Prince and ſubiect, ſo little care of dutie, ſo deepe forgetfulnes of God, what doth it elſe deſerue, but heauy iudgement? And what can it teſtifie elſe, but that theſe good bleſsings of God, are ſignes of his great mercy?

Well, well, the wiſeſt way is to take heed in time. Let not our ſinnes ſeparate between God and vs? If there be
Eſa,59.2. no where examples that wee can looke vppon, let vs beware by the Tribe of Ephraim, that wee abuſe not Gods mercies, for feare we looſe them. Becauſe wee are now out of danger, and there is no perill that is preſent, let vs not therefore ſay as proud Babilon ſayd: *I ſit like a Queen*
Apoc,18,7. *and ſhall ſee no euill, I ſhall be a Lady for euer, and ſhal ſee no*
1 Cor.10. 12. *loſſe of children. He that thinketh he ſtands*, ſayeth Paul, *let him take heede he fall not.*

It is no good argument that our eſtate is ſure, becauſe God hath deliuered vs out of a great many troubles. Nay let vs the rather feare, & be the more circumſpect. Gods arme that hath beene ſtretched out for our ſafeguarde in times paſt, is not nowe drawne in that hee cannot againe
2 Reg.17,6 grieue vs. God deliuered the people of Iſrael out of the
18,9. hands of many and grieuous enemies: but yet when the people of Iſrael woulde in no wiſe amend, God coulde
2 Reg.18,9. raiſe vp *Salmanazer* to leade them away to perpetual captiuity. Nay, we haue a great many more fearefull examples then this. Wee haue fearefull examples before our eyes, to take heede of Gods iudgements, when we abuſe
Eſa.37,12. his graces. God defended *Senacherib* in the conqueſt of a great

great many of Countries, in all which hee eſcaped harmleſſe: yet when hee knewe not himſelfe, but blaſphemed the God of Iſrael, euen before the walles of Ieruſalem: GOD could finde him out at home in his owne Country, and in the Temple of his Idols his owne ſonnes ſlew him.

Agamemnon ten yeares together in mortal and bloudy warres could neuer be hurt: yet after, at home in his own houſe, by his own wife he was killed. *Agamemnon.*

Bibulus a noble Roman gat many victories, and ſtill eſcaped peril: yet afterward in the Citty of Rome, when he ſhould haue had the glory of all his valiant acts, and rode through the ſtreetes in the pryde of his triumph, a tyle falling from the houſe ſtrooke ſo deep into his head, that it killed him preſently. *Bibulus.*

Iulius Caſar, in winning the weſt part of the world, in 51. ſette battayles neuer receiued dangerous ſtroke: yet after all his dangers ſo happily eſcaped, at home in the Senate houſe, in the middeſt of his Nobility, and in his Parliament robes, he receiued 24. wounds, & all of them deadly. *Iulius Ceſar.* Many ſuch examples are before our eyes, to make vs beware and take heede of ſecurity, when any daunger is paſt; and to take heed of forgetfulnes, when we haue receiued mercy. The Lord enrich vs with the graces of his ſpirit, that when we often behold from whence wee haue beene deliuered, we may ſeeke diligently, and be alwayes carefull how to be found thankfull.

The ſecond argument which I ſayd the Prophet vſed, to make the people thankful, was taken of Gods intent & purpoſe, to what end he choſe Dauid, & that he ſheweth in theſe words; *To feede his people in Iacob, and his inheritance in Iſrael.* *The ſecond argument.* Theſe words are very plaine, and containe ſo expreſly what is the duty of any Prince or Magiſtrate, that none can bee ignorant, but hee that will not knowe. *The office & duty of Princes & Magiſtrates.*

For

For this purpoſe they are choſen, *To feede Gods people in Iacob, and his inheritaunce in Iſrael.* Whether hee bee Prince or Emperour, Duke, Earle, Lord, Councellour, Magiſtrate whatſoeuer, for this purpoſe hee is called, diſcharge it as well as he will: Hee muſt feede Gods people in Iacob, and his Inheritance in Iſraell. O if God had called them for ſome other purpoſe, howe gladly would they haue executed it? If God had called them to dicing and carding, to ſwearing and lying, to pryde and vanity, the mighty men of our dayes, how buſily had they done their duty? But alas, this is not to feede Gods people in Iacob, nor his inheritance in Iſrael. This is to feed our ſelues. Euen as the Oxe is fed to the ſlaughter houſe, ſo wee doe feede our ſelues to euerlaſting confuſion. *They that haue eares to heare, let them heare.* God hath choſen his Rulers, *To feed his people in Iacob, and his inheritance in Iſrael.* Theſe are the plaine and expreſſe words of Gods Spirite; and then what outragious ſpirite is that, or what Furie rather, that crieth thus with an impudent face, that the Prince hath not to doe with Iacob, and may not meddle with Iſrael? But theſe are the ſteppes that the man of ſinne ſhould treade, to ſpeake againſt the Lorde, and yet ſay that hee cannot erre. Theſe are the liuely markes of Antichriſt, thus to fight againſt Chriſt, and yet ſay hee is his Vicar.

Maa, 11, 15.

Such is all the Religion of Papiſtry, examine the ſame if you will euen from poynt to poynt. Where God ſayeth one thing, it ſayeth ſtill contrary, and yet cryeth with ſhame enough, there is no errour in it. God in his holy word ſayeth, It is the doctrine of deuils, to forbidde marriage and the lawful vſe of meates. The Pope very preſumptuouſly forbiddeth both, and yet ſayeth ſtill that hee hath the holye Ghoſt. Saynt Paule the Apoſtle ſayth:

1 Tim, 4, 3.

ſayth: *If you obſerue dayes and times, I am afraide that the Goſpel is preached vnto you in vaine:* The Pope ſayth, you ſhall obſerue both. I can diſpence with the Apoſtle, and yet he ſayth, he is Apoſtolicall. Saint Peter ſayth: *Be you ſubiect to the Prince, as to the chiefeſt*: The Pope ſayth, the King is not higheſt, but hee is aboue both King and Keaſar, and yet hee ſayeth ſtill hee is the ſucceſſour of Peter. And what ſhould I ſay more? It grieueth mee to reckon vp all that monſters abhominations. It woulde make a Chriſtian heart to bleede, to ſee howe hee hath deceiued the ſimple. With his paper walles and paynted fires, hee made them ſo afrayd, that they beleeued all things whatſoeuer he had ſpoken. But he is filthy, and let him be filthy ſtill.

Gal.4.10. 11. 1 Pet. 2.13. Apo.22.11.

We will returne to our purpoſe, & learne of a princely Prophet what is a Princes duty: *Hee muſt feede Iacob and Iſrael*, that is, Kings muſt bee Nurſe-fathers, and Queenes muſt bee Nurſes vnto the Church of God. Vnto this end they muſt vſe their authoritie, that Gods children may learne vertue and knowledge. For to ſeeke only worldly peace and ſecurity, or to make vs liue at eaſe heere in this wayfaring Citty, that is, rather to feed fleſh and bloud, thē to feede Iacob; rather to make happy this worldly fellowſhip, then to inſtruct Iſraell. The true Iſraelite is ſtrong againſt the Lord, and commeth with violence to claime the kingdome of heauen. What helpeth it in this reſpect to be rich or honourable? *If I had all the riches in the world, yet could I not pay the price of my brothers ſoule.* Or if I had neuer ſo much rule and authoritie, I am not therefore the nearer to make interceſion vnto God. They are other weapons that muſt preuaile againſt Sathan: and it is another attire that will bee accepted for the mariage garment. If we will feede Iacob and Iſrael,

Eſay 49.23. Heb.13.14. Pſal.49.78. Ephe.6.13. Mat.22.11.

let vs leade them to the houſe of wiſedom, and train them vp in the feare of God. The Lord open the Queenes maieſties eyes, that ſhe may looke to this charge; otherwiſe, if wee liued neuer ſo peaceably vnder her, yet when the Lord ſhall come to aske account of her ſtewardſhip, how ſhe hath fed her fellow ſeruants with the meate appoynted them, then ſhe will be found eating and drinking with ſinners.

Luke 12. 42.46.

But becauſe we are ſo dull of hearing, that a little teaching of our dutie is not ſufficient for vs, I will ſhewe out of the Scriptures ſome what more plainely if ought may be plainer, what is the duty of a Prince. The Prophet Eſay very effectually ſetteth it out in the perſon of our Sauiour Chriſt, ſaying: *Righteouſnes ſhal bee the girdle of his loynes, and faithfulnes the buckler of his raynes.* It is true that the Prince muſt defend the fatherleſſe and widdow, relieue the oppreſſed, & haue no reſpect of perſons in iudgment, ſeeke peace vnto his people, and gird himſelfe with righteouſnes. But this is alſo his duty, & his greateſt duty, to bee carefull for religion, to maintaine the Goſpell, to teach the people knowledge, and builde his whole gouernment with faithfulnes.

Eſay 11.5.

For this cauſe King Salomon, both the mightieſt and the wiſeſt King that euer was, called himſelfe a Preacher. And the holy King Dauid, to make manifeſt howe hee knowledgeth his duty, ſpake openly to his people, ſaying: *I wil inſtruct thee, & teach thee in the way that thou ſhalt go, and I wil guide thee with mine eye.* This general rule king Salomon gaue vnto other: *Be diligent to know the eſtate of thy flock, and take heede vnto thy heards. For riches remaine not alwayes, neither the crowne frō generation to generation.* Hereby expreſly ſhewing, that to increaſe riches, or to ſette foorth the glory of a kingdome, that is not the greateſt

Pſal 32 8.

Pro. 27.23. 24.

teſt duty of a magiſtrate. Thus the Prophet Hoſeas, crying out againſt the people of Iſrael, hee reckoneth vp this as their greateſt diſorder, that lying and ſwearing, and ignorance of GOD was not puniſhed amongeſt them. Hoſea 4. 2.

And alas (dearely beloued) if this be the ſaying of the Prophet, let vs looke vnto it. I dare not but ſpeake the trueth, ſeeing God of his goodnes hath called me hither. He hath raiſed me vp ſo hie when I was caſt down, that I cannot forget his benefits. If this will not ſerue, I will ſurely ſpeake it more playnly, when the Lord ſhall open my mouth againe. Surely if this be the ſaying of the Prophet, (as it is indeed) that lying, that ſwearing, that blind and wilfull ignorance ſhall be puniſhed, let not the Princeſſe deceiue her ſelfe; the ſpirit of God doth not poſſeſſe her heart, if ſhe heare daily lying, and blaſphemous ſwearing, and ſee the peoples ignorance, and yet leaue all vnpuniſhed. Looke vnto theſe thinges better if you will look wel vnto your ſelfe: you cannot pretend ignorance, this is plaine enough, if any thing be enough. And yet leaſt you ſhould ſeeke too buſily to be deceiued, I will rehearſe the plain Law of the Lord. That this doctrine may be warranted with the ſurer witneſſes, God ſaith of a king in the 17. of Deuteronomy; *When hee ſhal ſit vppon the throne of his Kingdome, then ſhal hee write him this Law repeated in a booke, by the Prieſtes of the Leuites. And it ſhal be with him, and he ſhal reade therein all the dayes of his life: that hee may learne to feare the Lord his God, and keepe all the words of his Lawe, and theſe couenaunts for to doe them. That his heart be not lifted vp aboue his brethren. That he turne not aſide from theſe commaundements, neyther to the right hand nor to the left. But that hee may prolong his dayes in his kingdome, hee and his ſonnes in the middeſt of Iſrael.* Deu. 17 18. 19. 20. &c.

This Lawe I know not how your Maieſty ſhall interprete, becauſe I knowe not your ſpirite; but of this I am ſure, it made Dauid that hee would not ſuffer a wicked man in his houſe. It made Aſa driue away the Sodomites out of Iſrael, put downe the Idols, depoſe his owne mother from her dignity. It made Iehoſaphat, Ezechias, Ioſias, euen in the beginning of their reigne, to make godly and zealous reformations in religion, & neuer conſulted further with the high Prieſt. Nay it made Salomon to put downe Abiather that was the high Prieſt, and to put Sadoc a better in his roome. This made many godly Emperours in the Primitiue Church, to call generall Councels, to reforme many miſorders crept into the Church: to depoſe many ambitious and proud Popes, & place better in their roome. And hee that denieth this, denyeth the Sunne to ſhine at noone dayes. And as this Law hath thus wrought heretofore, ſo when it lighteth in a good ſpirit, I am ſure it will doe the like hereafter. It will moue a godly Magiſtrate, to haue his chiefeſt care to maintaine religion, and to ſuppreſſe ſuperſtition. And ſuch is Gods righteous iudgement, that whoſoeuer ſhall doe the contrary, I am ſure his own conſcience will condemne himſelfe. It is the lawe of nature, and it maketh the moſt wicked Magiſtrate to ſigh and ſay in his heart in remembrance of his ſinne: Sure this doing wil not laſt alway, God hath appointed me for ſome other purpoſe. This was the greateſt faulte that proude Agamemnon could finde in all the glory of his kingdome, *Ta theôn ouk orthothenta anetrepſe ton bion*: When Gods cauſe goeth not vpright, it layeth the glory of my kingdome in the duſt, it turneth vpſide downe all my life and happineſſe. Thus it happeneth with the wicked whoſoeuer they are: they condemne their owne doing, when they ſeeke

Pſal. 10. 7.
1 Reg. 15. 12. 13.
1 Reg, 22. 41.
2 Reg. 8. 4.
1 Reg. 19. 4
1 Reg, 2. 3.

not

not to set out the glory of God. The Law of God hath thus commaunded it, the godly Kings of Iuda and Ierusalem haue euermore practised it, the faithfull Emperors in the primitiue Church made it their chiefest study, the law of nature hath engrauen it in the heart of man: and what godly Prince can now sleepe in security, if he haue no care vnto it? Especially seeing God is God of all Magistrates, and they are his creatures. This is their greatest study, to shewe obedience vnto him to feede his people, and set forth his religion.

But heere I thinke some will easily say: If this be so as you teach it, then the case is cleare, the Prince is a spirituall Magistrate. It belongeth vnto him to reforme religion; he is the highest Iudge in the Church of God, to establish that by law, which the law of God hath appoynted. How is it then that the Pope seeth not this? Why doe not others see it, that reade and knowe the Scriptures? Th'Emperors themselues, why haue not they seene it? Howe grewe the Pope vnto such vnbrideled authority? How the Pope should come to so great authority, I know no cause but this, that it was the will of God, and such was the depth of his secret iudgemẽts: The purple whore should make all the Princes of the earth to drinke of the cups of her fornications. But for the Popes seeing or not seeing of his owne abhominations, I knowe not his eyesight, I cannot tell whether he doth see them, or see them not, but I thinke he seeth them. For I see in all ages, how God hath raysed vp some that haue inueyghed bitterly against his intollerable pride. If he seeth it not, his eyes are very sicke, and himselfe is a verier beast then euer was Nabuchodonoser. And the Lord be praysed, that hath hardened his proud hart, and reuealed better knowledge vnto little ones. Why other should not see it that reade

Apo. 17. 2. 4

Dan. 4. 30.

Mat. 11. 25.

the ſcriptures as well as we, and are as wel learned as we, I can aſsigne no other cauſe, but ſay with the Prophet, Gods iudgements are like to a great deapth. They are as they are, and what they are it skilleth nothing vnto vs. I came not hither to compare with learning, who be Hebrewes, and who be none. I am ſure, if they did ſeek him in the ſimplicity of their heart, and call after him in the
2 Cor.11. trueth, not in their owne inuentions, that they ſhoulde
Pſa.36.6. finde him. Now they ſeek the liuing ſprings in vaine, be-
Iere.2 13. cauſe they ſeeke them in the puddles that they haue digged themſelues. And they ſeeke for the Goſpel of ſaluation
Mat.15.9. in vaine, becauſe they follow the doctrine that is but precepts of men. But what if many learned ſee it not? Is it not therefore the truth of GOD that is ſo plain in the Scriptures?

Let me aske againe I beſeech you this queſtion: why
Exo.7.20. did not Pharao ſee, that Moſes and Aaron were ſent of God? They turned all his waters into bloude: they brought vpon him Frogs that couered all his Land: they plagued him with great ſwarmes of Lice and Flyes: they
Exo.8.24. feared him with thunder and lightnings, and with great tempeſts: they made darkeneſſe thick and ſenſible vpon the face of the earth: they ſlewe the firſt borne of all that was in the Land. Why knew not Pharao that they were ſent of God? They deuided the red ſea, and went thorow on dry Land: what madnes made him venter to goe ſo deſperatly after? Why would hee not be taught till the water couered him and all his hoaſt? ſhould the age that came after him reaſon thus againſt Iſrael: If your God be the Lord of heauen and earth, why did not our Fathers knowe him? Why did not the Scribes and Phariſies know Chriſt to bee the Meſsias? They heard Iohn Baptiſt giue him plaine teſtimonie: Why did they not be-

belieue him? The same Christ fulfilled al that was spoken by the Prophets, why could they not see that he was the saiuiour of the world? He made the blind to see, the deafe to heare, the dumb to speak, the lame to go. He made the sick and diseased whole. He raysed vp the dead. Hee told vnto them euen their thoughts and cogitations. How were they so dull of vnderstanding, that yet they coulde not knowe him? If this may bee sufficient to reprooue a trueth (why doe not others see it,) then the Pharisies reason well against Christ, when they sayd vnto the people: Why doe none of the Princes & Rulers beleeue in him? But see I beseech you, how great is our madnes that thus reason of other men, why they see or see not. Why haue we our selues so great beames in our eyes, that we cānot see our own estate and condition? Why doe we not see the shortnesse of our life, but thus liue in the worlde as though we should liue euer? Seeing we haue a righteous God, that will be a reuenger of his owne cause, & punish our transgressiōs, why do we sin yet daily more & more? Seeing our life is but a vapor, & all our glory is but as the flower in the field, why be we so bewitched with loue of so great vanity? Seeing our estate shal be before God euerlasting; and these accounted daies come so fast to an end, that we shall be speedily called: why bee wee still so careless in what sort wee shall appeare? Seeing Gods threatnings are so neere vnto vs, & the dangers that hang ouer our heads are so many: seeing Gods iudgements are so fearefull, and his wrath burning for euer, why are wee so careless? And why is it true that was spoken so long agone? *Heu viuunt homines tanquam mors nulla sequatur: aut velut infernus fabula vana foret*: Why doe we liue as though wee should neuer dye, and as though hell fire were an old wiues fable?

Mat. 11. 5.
Mat. 9. 4.
Ioh. 11. 34.
Iohn 7. 48.
Math. 7. 5.
Heb. 13. 14.
Rom. 3. 5.
Ioh. 5. 24.
Ioh. 8. 15.

Beleeue me, beleeue me, this is vntollerable blindnes, seeing we be so blear-eyed our selues, that we cannot see before vs neither heauen nor hell, yet that we wil reason against Gods trueth, by any mans eye-sight whether hee see or not see. If we list to maruaile at the dulnes of mans eyes, we cannot well maruaile at any thing so much as at
Iohn 10.24. 2.Tim.2.19 our owne foolishnesse, that cannot see our selues. Let vs
1.Cor.2.10 looke at the last to our owne estate, and as for other men, let vs leaue thē vnto the Lord, hee doeth know most assuredly who be his. They are not the wise and prudent of this worlde that hee hath chosen. There are not many Princes and noble men in the face of his Church. If Princes and Magistrates will be still rebellious, what is that to vs? If the Pope and his hirelings wil be blind still, yet the Scripture is the Scripture.

Luke 16.1. The vnthankfull Steward neuer liueth more riotously then when his Lord is euen at hand to call him to his ac-
Math.25.6. counts. The foolish virgins are neuer faster asleepe, then
Luk.12.10. when the Bridegrome is ready to enter into his wedding chamber. The children of this worlde are neuer busilier
2.Thes.2.4. occupied, then the night before their soules shall bee taken from them. The sonne of perdition shall neuer be more lofty, then in these latter dayes, when he shal be reuealed. But for these that are so blinde let them be blinde
Heb.4.16. still; let vs approach vnto the throne of grace with fayth, that the secrets of the Lord may bee reuealed vnto vs. As for Kings and Emperors, if you will aske why could they not see it, but commit themselues vnto so great flauerie: alas poore creatures, howe could they see in the midst of
Apoc.5.2. so great darknes? How could they reade when the book
Apoc.15.8. was fast sealed? how could they discerne the voice, when they heard no sound, but of tinckling Cymbals? But this was the great subtilty and craft of Sathan. He knoweth how

howe willingly wee bee carried to worldly studies, and whether wee did incline, thither hee thrust vs headlong. Hee knoweth what corruption he hath sowne in our nature, and how vnwillingly we meddle with the things of God: and therefore it was an easie practise of the Pope his minister, to pul away al heauenly cares frō all Princes gouernments. They are grieuous vnto flesh and bloud, and such as Kings loue not to meddle withall. This was one meane why Princes did not their duty. Another was as great as this: they heard the Pope so magnified, that they thought him halfe a God; when they were once perswaded the Popes pardons should be no smal discharge, who would not willingly submit himselfe with all humility to receiue it? If we may liue all our life in riot, and yet after thorough the Popes blessing, rest in the peace of the Church, who woulde refuse any Popish subiection? Make men once drunke with this opinion, and they are at your commandement to doe what you will: Barefoot and bareleg they will waite at your gate, set your foote (if you will) in the Emperours necke, he will refuse no villanie. Well, now that God hath deliuered vs out of that kingdome of darkenesse, now wee know the Pope to bee Antichrist, his praiers to be euill, his pardons to be worse then the sinne of witchcraft: Let vs looke at the last to our owne duty, and trust no more to such a broken staffe. If GOD hath made vs Princes and Magistrates, let vs feede his people in Iacob, and his inheritance in Israel.

This is our duty, let vs hearken vnto it, & that we may doe it the better, let vs enquire how it may bee best discharged. And I beseech your Maiestie to hearken, I wil speake nothing according to man, which may easily bee contemned: but that which I will speake, shall bee out of the

The ſafe-gard of a Prince, is obedience vnto God.

the mouth of the Lord, in obeying whereof ſhall conſiſt your ſafe-gard, and the health of your kingdome. Eſpecially and aboue all thinges looke vnto your Miniſterie. There is no commandement giuen ofner in the old Teſtament, nor giuen ofner in the new.

When God would ſpecially bleſſe the people of Iſrael, he ſcattered the Leuits among the other Tribes, that the law might be taught in all the coaſts of Iurie. When Chriſt would bring into the world the light of the Goſpel, he ſent forth his Apoſtles to preach vnto euery creature. In the old Law God ſignified by many outward tokens, how neceſſary the Prieſt-hood was for the inſtruction of his people, and what Prieſtes hee required. The ſtaues were alwayes in the rings of the Arke, the lamp euer burning, to ſhew that the Prieſts ſhould alwaies declare the will of God vnto his people, and offer vppe the ſweet incenſe of continuall prayer. On the nether end of the robe of the Ephod, were belles alwaies ſounding, to teach that the Prieſt ſhould be euer heard where-ſoeuer he did go, and ſhew himſelfe a meſſenger of the Lord of hoaſts. In the breaſt-plate he had *Vrim* and *Thumim*, two liuely repreſentations of Gods preſence, to be witneſſes vnto the Prieſt of his knowledge & righteouſnes. In the plate of gold vppon his forehead, was engrauen in great golden letters, *Holineſſe vnto the Lord*; to teſtifie his vpright life and conuerſation. God forbad any ſtranger to enter in among thē except he were circumciſed in heart. And of the children of *Aaron*, if any had faulted in the miniſterie, hee ſhould by no repentance bee receiued againe to the prieſthood, that he might keepe in holineſſe all the children of Iſrael. This is the care that wee muſt haue of our Miniſterie, if wee will haue the Goſpell of Chriſt to grow. This care was greateſt vnto the godly

Nomb 3.

Exo.25.19.

Exo.28.33. 34.35.

Exo.28.30.

Exo.28,36.

Rulers

Rulers and Princes of Israel, to the end they might keepe the Sanctuary vndefiled. This care must be greatest in those that are Christian Magistrates, If they loue Gods glory, and the encrease of his gospel. Thus did King Salomon in the beginning of his reighe, when he put down Abiathar, and made Sadoc high-priest. Thus did Iehosaphat, when to reforme religion he sent forth Leuits into the coasts of Israel. Thus did Ezechias at the entrance of his kingdome, when this was his first care, how the Leuits might be prouided for. But of all other, Moses who had receiued the commandement from God himselfe, as appeareth, did especially see what was the necessity of the Minister. In the 33. of Deuteronomie, a little before his death, thus he maketh his prayer; *Let thy Vrim & Thumim be with thy holy one, whome thou didst proue in Massah, and didst cause to serue at the waters of Meribah, who sayed vnto his father & to his Mother: I haue not seene them, neither knoweth he his brethren, nor yet his owne Children, but they obserued thy word and kept thy couenant. They shal teach Iacob thy iudgements, and Israel thy Lawe. They shall put incense before thy face, and burnt offerings vppon thine Altar. b'esse O Lord his substance, & accept the worke of his hands. Smite through the loines of them that rise vp against him, & of them that hate him, that they rise not vp againe.*

1 Reg. 2. 27. 2 Chr. 18. 7. 8. 2 Reg. 18. 1 2 Chr. 29. 4. 5. 6. 7. &c.

Deu. 33. 8. 9. 10. 11.

Marke (I beseech you) both his great care how the Leuites might prosper, & his notable describing of them, what manner of men they shall be. First, he prayeth that true knowledge and vnderstanding might neuer bee remooued from them: their affection towards Gods holy sanctuary might be such, that neither father nor mother, wife nor Children do keep them back from obedience to the law and couenant. O that our Ministers were such as *Moses* prayed for. Then no doubt God would blesse the accor-

according to their requeſt, & confound their aduerſaries that riſe vp againſt them. And here alſo marke his great zeale for their proſperity. He was the patienteſt man, and had the mildeſt nature of all the people of Iſrael: yet could he not ſuppreſſe his good and great affection, but brake out into theſe wordes: *Smite through the loynes of them that riſe vp againſt him, and of them that hate him, that they riſe not vp againe.* O Lord, if *Moſes* had liued in our dayes, and ſeene this adulterous generation, that ſo ſpoyleth the Leuites, howe would his zeale haue beene inflamed againſt them? Hee woulde haue cryed out as good Nehemias cryed; *Plague them O Lord, that defile thy prieſthoode.* And good were it for theſe ſinfull men, that God would ſend his plagues vppon them, while yet they haue time to repent. Now we want a *Moſes* to pray for their puniſhment, for they ſleepe in their ſinnes: and God (I feare) hath reſerued them to a greater puniſhment. The Lord graunt vs grace to remember the latter end, & now looke while it is yet time, to the good order of the miniſterie. Whē God promiſed to eſtabliſh his mercies with his Church, hee promiſed this, as the greateſt token of his loue: *I will giue you Paſtors according to my hart, that ſhall feede you with knowledge and vnderſtanding.* When hee would haue them haue ſure hope that he was their God, and they were his people, hee ſayed hee would giue them Leuites that ſhould teach his people, the difference betweene the holy and prophane, between the vncleane & the cleane; He promiſed them this as a perpetuall couenant: *The lips of the Prieſt ſhall keepe knowledge, and they ſhall ſeeke the Law from his mouth: For he is the Meſſenger of the Lord of hoſtes.* And this was the charge that God gaue ſtraightly vnto the Prieſt hood: *That they ſhould tell his people of their ſinnes, and the houſe of Iacob their offences.*

Nehe 6.14. cap.13.29.

Iere 3.15.

Mala.2.7.

Eſay, 58.1.

A miſerable Common-wealth it muſt needes be, and far ſeparated from God and his mercies, that hath blind leaders, who cannot leade themſelues. Who ſo feareth the Lord, will ſurely looke vnto it, that he maintaine no ſuch offences within his kingdom, nor nouriſh any ſuch ſores within the body of his Countrey. If a man be once called to the Miniſtety, let him attend vpon his flocke, and feed them as his duty bindeth him, with the foode of life, or let him bee remooued. Chriſt ſayed, *Paſce, paſce, paſce*, Feed, feed, feed. This charge he hath giuen, euen as we loue him, ſo to ſee it executed. Say what we will ſay, and the more we ſay it, the more impudently we ſhall lye, if we ſay we loue him, while wee keepe not his commaundements. Would to God we were wiſe to vnderſtand it. Chriſt ſaid, *They are the ſalt of the earth*, and what ſhall be done with them, if they can ſeaſon nothing? Chriſt ſayd, *they are the light of the world*, and what heapes of miſeries ſhall they bring with them, if they themſelues bee darke? Chriſt ſaid, *they be the watchmen*: and what caſe ſhall the Citty be in, if they doe nothing but ſleepe, and delight in ſleeping? Who ſeeth not theſe incurable ſickneſſes, that can ſee any thing? They are the Paſtors, and howe hungry muſt the flocke be, when they haue no foode to giue them? They are the Teachers, and howe great is the ignoraunce, where they themſelues know nothing? They are the Euangeliſts or meſſengers of glad tydings: howe little hope haue they, and what ſlender faith, whoſe meſſengers cannot tell what the Lord ſayth?

1 Pet 5.2.

Iohn 21.16. 17.

Mat.5.13.

The Lord enlarge within your Maieſty, the bowels of mercy, that you may once haue pitty vpon your pore ſubiects. This cogitation made Paule the Apoſtle ſay to Timothy, (a paynefull father vnto a carefull childe;) *I charge thee before God, and before the Lord Ieſus Chriſt, that*

2 Tim.4.1.

ſhall

ſhal iudge the quicke and dead at his appearance, and in his kingdome: preach the worde, bee inſtant in ſeaſon, and out of ſeaſon, reproue, rebuke, exhort, &c. Of all miſeries where-with the Church is grieued, none is greater thã this: that her Miniſters be ignorant, and can ſay nothing. What
1 Ki. 13. 33. could Ieroboam do more than this, to ſtrengthen all his Idolatry, then to make him Prieſtes of the loweſt of the people? What could haue made Aſa (being otherwiſe
2 Cro. 15. religious) ſo ſoone to haue turned away from the ſeruice of God, ſauing only he ſuffered his people to be without a Prieſt, which could teach thẽ the word of God? What plague did God threaten greater againſt a rebellious peo ple, than that hee would take away from them their true
Eſay 52. Prophets? When were the peoples ſinnes ſo ripe to pro-
Eſa. 56. 10. cure vengeance, as whẽ their preachers were dumb dogs and could not bark? And what I beſeech you is our con-dition better? Or what be many miniſters of our time &
2. Cro 13. 9 Country, other then dumbe dogs? Surely as Ahiiah ſaid of the people of Iſrael, ſo wee may ſay of our Miniſters: haue we not made vs Prieſts like the people of our Coũtry? whoſoeuer comme h to conſecrate with a yong Bullock, and ſeauen Rams, the ſame may be a Prieſt for them that are no Gods. And ſo ſurely if we ſerued Baal, a great number of our Prieſtes at this day were tol erable. But if we ſerue the Lord, what do they with that function they cannot skill of? Let them returne againe to their old occupation. And yet this is but one euill: and if we were reformed, yet much ſtill were amiſſe. If I would declare vnto your Maieſty al the great abuſes that are in your miniſterie, I ſhould leade you along in the Spirite, as God did
Ezech. 8. 3. 4. 5. &c. the Prophet Ezechiel: and after many intollerable euils, yet I ſhall ſay ſtill vnto you, behold you ſhall ſee moe abhominations then theſe.

I would

I would firſt leade you to your Beneſices, and beholde ſome are defiled with impropriations, ſome with ſequeſtrations, ſome loaden with penſions, ſome robbed of theyr commodities. And yet behold more abhominations then theſe. Looke after this vpon your Patrons, and loe, ſome are ſelling their Beneſices, ſome farming them, ſome keepe them for their Children, ſome giue them to Boyes, ſome to ſeruing men, a very few ſeeke after learned Paſtors. And yet you ſhall ſee more abhominations then theſe. Looke vpon your miniſterie, and there are ſome of one occupation, ſome of anothes: ſome ſhake Bucklers, ſome Ruffians, ſome Hawkers and Hunters, ſome Dicers and Carders, ſome blind guides, and cannot ſee, ſome dumbe dogs and wil not barke. And yet a thouſand more iniquities haue now couered the Prieſt-hood. And yet you in the meane while that all theſe whordoms are committed, you at whoſe hands God will require it, you ſit ſtill and are careleſſe, let men doe as they liſt. It toucheth not belike your common-wealth, and therefore you are ſo well contented to let all alone. The Lord increaſe the gifts of his holy ſpirit in you, that from faith to faith you may grow continually, till that you be zealous as good King Dauid, to worke his will. If you know not how to reforme this, or haue ſo little counſel (as mans hart is blinded) that you can deuiſe no way, aske counſaile at the mouth of the Lord, and his holy wil ſhal be reuealed vnto you.

To reforme euil Patrones, your Maieſty muſt ſtrengthen your lawes, that they may rule as wel high as lowe. For as Eſdras ſayed once, ſo may I boldly ſay now: The handes of the Princes and Rulers, are chiefe in this treſpaſſe. If you wil haue it amended, you muſt prouide ſo, that the higheſt may be afraid to offend. Eſdr. 9. 2.

To

To keepe backe the ignorant from the Miniſtery, whō God of his goodneſſe hath not called to ſuch a function, take away your authority from the Biſhops, let them not thus at their pleaſure make Miniſters in their Cloſſet, whome ſoeuer it pleaſeth them. To ſtop the inconueniences that grow in the Miniſtery by other, who ſay they are learned and can preach, and yet do not, that are (as I ſayd) dumbe dogs, and will not barke, bridle at the leaſt their greedy appetites, pull out of their mouthes thoſe poiſoned bones, that they ſo greedily gnaw vpon. Take away diſpenſations, Pluralities, Totquots, Non reſidences, and ſuch other ſinnes. Pull downe the Court of Faculties, the mother and nurſe of all abhominations. I tell you this before God, that quickneth all things, and before our Lord Ieſus Chriſt, that ſhal iudge the quick and the dead, in his appearance, and in his kingdome: amend theſe horrible abuſes, and the Lord is on your right hand you ſhall not be remoued for euer. Let theſe things alone, and God is a righteous God, hee will one day call you to your reckoning. The God of al glory open your eyes to ſee his high kingdome, and enflame your heart to deſire it.

The third argument.

The third thing that I ſayd in this place was to be noted, was of Dauid himſelfe, how faithfully hee executed that whereunto he was called. The Prophet ſayth: *He fed them in the ſincerity of his heart, and guided them with the diſcretion of his hands.* An excellent vertue, and meet for King Dauid, that was a man according to the hart of God. He knew that obedience was better then ſacrifice, and that Gods people were neuer better ruled, then whē their Princes brought into captiuity their owne vnderſtanding, and in ſimplicity of hart were obedient onely to the wiſedome of almighty God.

Hee

He had too good experience of his owne wiſedome, and had tryed it often how it made him to rebell: therefore to pleaſe God effectually, hee walked in his ſimplicity. O that our Chriſtian Princes had ſo great meaſure of Gods holy Spirite: how many and grieuous burthens ſhould then be taken from vs, that now Chriſtian eyes & eares can hardly beholde and heare? how many ſinnes ſhould be extinct and buried, that now vaine policy doth maintaine and ſtrengthen? The time is paſt, and I wil ſay no more.

The God of all mercy, and Father of all conſolation, inſpire our hearts with wiſedome, that wee may walke before God in our owne ſimplicity: That what his holy worde hath ſpoken, wee may humbly heare, and not reaſon againſt it, becauſe of our common-wealth. Then ſhall wee ende theſe ſhort and euill dayes with gladneſſe. And when Chriſt ſhall appeare in glory and maieſty to iudge the quick and the dead, we ſhall ſtand on the right hand, in the number of his elect, and heare that laſt and happieſt ſentence that neuer ſhall be called backe againe: *Come ye bleſſed of my Father, & poſſeſſe the kingdome which is prepared for you, from the beginning of the worlde.* The which time the Lord bring haſtily vppon vs, euen for his Sonnes ſake Ieſus Chriſt our Sauiour: to whom with the holy Ghoſt, three perſons and one God, be all honour and glory, both now and euer, Amen.

A Sermon preached at the Tower of London, by M. Edward Dering, the 11. of December. 1569.

IOHN. 6. 34. 35.

Then they ſayde vnto him, Lord, giue vs euermore of this bread. And Ieſus ſaide vnto them; I am the bread of life: He that commeth vnto me ſhall not hunger: and he that beleeueth in mee, ſhall neuer thirſt.

WE haue (deerely beloued in our Lorde and Sauiour Chriſt) we haue in this portion of Scripture to conſider; Firſt, the petition or requeſt which the Iewes make vnto our Sauiour Chriſt in theſe words: *Lord giue vs euermore of this bread.* Then the anſwere that our Sauiour Chriſt maketh againe; *I am the breade of life, &c.* Their requeſt riſeth of certaine wordes, ſpoken immediately before, where Chriſt ſayth; *My Father giueth vnto you from heauen the true bread. For the bread of God is hee that commeth downe from heauen, and giueth life vnto the world.* Through which words they brake out ſtraight into this prayer; *O Lord giue vs alwayes this bread.* Theſe words they do not vtter with any good affection or longing deſires to be partakers of the mercies, which are offered vnto all in Chriſt Ieſu; but rather of a diſtempered mind, drawne into contrary deſires, ſeeking by all means to fill themſelues with happines, and yet to ieſt and ſcoffe at the doctrine of Chriſt.

The

The thoughts of their mindes are made manifeſt, both by theſe words of Chriſt: *Ye ſeeke mee becauſe you eate of the loaues and were filled*: and alſo by their owne wordes to the ſame effect, where they ſay, *Our Fathers did eate Manna in the wilderneſſe*. Likewiſe requiring that Chriſt would ſo feede them ſtill by myracle, and then they wold follow him. And afterward alſo, when Chriſt had further taught them, that hee woulde in no ſuch ſort feede them daintily on earth, but if they would eate of the bread that hee would giue, they muſt renounce ſuch fleſhly concupiſcence, crucifie themſelues to the world, and bee with a liuely faith incorporate into his body, then they ſhould eat of liuing bread: as ſoone as they heard this, they murmured at him, ſhewing that hee was not the bread that they did ſeeke for, and then declared what was their ſcoffing ſpirite, and ſayed openly: *Is not this Ieſus the Sonne of Ioſeph, whoſe father and mother we know? how came hee downe from heauen?* Thus deerely beloued, we learn what minds theſe men had that would ſo faine haue beene fed with the bread of life. They would liue for euer, but they would liue as they liſt. They wold follow Chriſt, but they would neither hunger nor thirſt. They would do the will of God, but they would not crucifie their affectiõs. They would come vnto heauen, but they would not bee ledde by Ieſus the poore Carpenters ſonne. Their carnall fancies beguiled them. Their ſcoffing at Ieſus made their hearts ſo blind: and their deſire of happines was nothing but the ſhew of their own folly. Now let vs beware by other mens harmes. Let vs not fall after the ſame example of diſobedience. If wee bring our carnall fancies to the word of God, we ſhal neuer vnderſtãdit. The natural man perceiueth not the things that are of God. Such groſſe imaginations deceiued Nicodemus, that hee vnderſtood

Iohn 6.26.
Iohn 6.31.
Iohn 6.4.
Iohn 6.28.
Heb.4.11.
1 Cor.2.14.

Iohn 3.4. not what it was to be borne anewe. Such fancies made
Iohn 4.15. Mar.16.38. blind the woman of Samaria, that ſhe knew not how to
Luk.18.38. aske for the water of life. Such carnal imaginatiõs made the children of Zebedy to ask of our Sauior Chriſt, they knew not what. Yea al the Diſciples of our Sauior Chriſt, by ſuch fleſhly deſires oftentimes vnderſtoode him not. And how much more ought wee to take heed that haue ſo barren harts, not watered ſo plentifully with the ſpirit of God? Whither ſhall we be led, if we bring vnto Gods word our ſenſuall appetites? Sure euen thither, whither theſe Iewes are gon before vs, to murmure againſt Chriſt and deſpiſe his Croſſe. Let vs then take heed while it is yet time, and in obedience of God, baniſh farre from vs our owne vnderſtanding: and if wee will be taught of the
2 Cor.10.5. Lord, let vs leade into captiuity all our owne cogitations, and ſeeke no better eſtate for the goſpell of God, then hee himſelfe hath appointed by his holy wiſedome. Otherwiſe, it wil ſurely come vpon vs, that came ſo long agone vppon theſe carnall Iewes, and wee ſhall haue ſo good liking of our owne delight, that we ſhall contemne the poore Galilean, and with a proud countenance wee ſhall think much ſcorne, that the Carpenters ſon ſhould bee our maiſter. This is the fruite that groweth out of mans wiſedome. Here it is plainly teſtified in this ſixt of Iohn. It is teſtified in the Scribes and Phariſies, that ſo
Math.2.7. often ſcoffed at our Sauiour Chriſt; in the ſoldiers that
Mar.16.19. vpon the Croſſe had him in ſuch deriſion: in the whole multitude of the Iewes that ſtrook him and ſpit on him, and bad him areade who had hurt him. Thus after that by carnal reaſon they would needes iudge of Chriſt, they grewe more and more in hardneſſe of heart, till they thought it good wiſedome to ſpeake ſo great blaſphemy. Such like Goſpellers there were many in the Primitiue Church,

Church, that thought themſelues wiſe in making a ieaſt of Chriſt. So *Iulianus* the Apoſtata, when the chriſtians asked helpe againſt all their iniuries, with mockes and ſcoffes he would aske why they did complain, when the Galilean their Maiſter bad them doe good for euill: If any one would take away their coate, that then they ſhould giue him alſo their cloake. So many wicked Magiſtrates ſpoiled the Chriſtians of their money, & would taunt them merrily with the ſaying of their God: *Quod Cæſaris ſcis, Cæſari da*, Giue that vnto Cæſar, that thou knoweſt is Cæſars. Prudence.

Such Goſpellers at this day wee haue a great manie in England, that laugh ſmoothly in their ſleeues at their madneſſe (as they thinke) that followe ſo earneſtlye the Goſpell. So Saint Peter hath borne witnes generally of the Wicked of all Ages, that they ſhall thinke it much madneſſe, that other will not runne to like effuſion of ryot: but let them alone, that ſeeke willinglie to goe ſo farre aſtray. This is the time of their reioycing. The dayes of repentance are not yet come. When they haue done with their mocking, themſelues ſhall be then mocked at, and for all their pleaſant ſporting, they ſhall bee called to iudgement. Another thing I noted vnto you in the Petition of theſe Iewes, and that was a deſire of happineſſe which they wiſhed to come vnto: And in the very middeſt of their malice, yet an inward ſighing of ſpirit that they might once eate of the Bread of Life. They pleaſed themſelues exceedingly in fighting againſt our Sauiour Chriſt, and yet againe in remorſe of conſcience they wiſhed to be partakers of euerlaſting life. And this is that ſparkling of the grace of God, which is kindled in the hearts of all men, of which Saint Iohn ſayth; *That* 2 Pet. 2. 4.

Iohn 1,9. *Christ lighteneth all men that come into this world.* Caine had this light, when the burthen of his ſinne ſeemed ſo Gen.4,13. heauy vnto him that it could not be pardoned. Eſau had this light, when for loſſe of his fathers bleſsing, he lifted Gen.27,38 vp his voice and wept. Pharaoh had this light, when in remembrance of all his plagues, he cried at the laſt; *The* Exod.9,27. *Lord is righteous, but I and my people are wicked.* The Sorcerers of Egypt had this light, when God confounded their wiſedome in a moſt vile creature, and they confeſſed before Pharao: Exod.8,19. *This is the finger of God.* Pilat had this light, when he waſhed his hands and cried before all the Mat. 27,24. Iewes, *That he was innocent from the blood of Christ.* Si- Acts 8,13. mon Magus had this light, when hee wondered at the ſignes and miracles that were wrought by the Apoſtles, and would haue giuen money for the holye Ghoſt. The Gentiles themſelues they had all this light. Antiochus, Mac,6,12. when hee wept for all the euill that he had done at Ieruſalem. Iulianus when he cried, *Vicisti Galilae.* O man of Galile, thou haſt gotten the Victorie. Adrian at his death, when hee ſpake vnto himſelfe, *Animula, vagula, blandula, hoſpes comeſque corporis, quæ nunc abibis in loca, nec vt ſoles dabis iocos, pallidula, rigidula, nudula?* Brutus had this light, when the night before he was ſlayne, he thought he ſaw a ſpirite that cried thus vnto him, *Ego ſum tuus malus genius Brute: hodie me in Philippis videbis.*

But what neede I (dearely beloued) to make this long by examples? You your ſelues (I am ſure) can witneſſe with this truth. There is none of you ſo farre giuen ouer to vncleanneſſe, but I am ſure ſometime you ſay with theſe vncleane Iewes: *O Lord giue vs one day the Bread of life.* This is the triumph that vertue hath ouer vice, that where-

whereſoeuer ſhe is moſt hated, there ſhe is often wiſhed for. And this is the great puniſhment that God bringeth vpon the wicked, euen as the Poet ſaide, *Virtutem vt vident, intabeſcant que relicta*: That though they loue not Vertue, nor cannot like to follow her, yet they ſhoulde pine away with a longing deſire after her. And this I am ſure it ſtriketh deepe, and woundeth the Conſcience of the wicked. Though they haue ſet their heart as an Adamant ſtone, and made their face as hard as flinte, yet grace pierceth throughout their concupiſence, and they ſay ſometime, the way of vertue is better. There was neuer ſo impure and diſſolute an Adulterer, but he hath ſaide ſometime, the chaſte body is beſt. There was neuer ſo blaſphemous and vile a ſwearer, but ſometime he hath trembled at Gods Maieſty. There was neuer man ſo proud and ambitious, but ſometime hee remembreth he is but earth and aſhes. There was neuer ſuch an Vſurer nor couetous wretch, but ſometime hee thinketh his golde and ſiluer ſhall canker, and the ruſt of it ſhall be a witneſſe againſt him. There was neuer ſo riotous a perſon, ſumptuous and prodigall, but ſometime hee condemneth his owne doing, and ſaieth with the Prophet; *The vnrighteous man borroweth and payeth not againe.* And what ſhould I ſay more? There was neuer ſo high-minded nor vaine-glorious a King, but hee hath ſometime thought his Crowne would fall from his head, and the crowne of righteouſneſſe was better, which was in the kingdome of heauen. And this dearely beloued, as it is in a wicked life, ſo likewiſe it is in corrupt Religion. Truth that is ſtrongeſt and ouercommeth all, in religion forceth the enemy oftentimes to confeſſe her. There was neuer Papiſt that ſo magnified merites, and talked

Iames 5.2.

Pſal. 37,12.

of his workes of Supererogation, but oftentimes in his
Luke.17,10 conſcience he would ſurely confeſſe: *That when hee had done all, yet he was vnprofitable.* There was neuer any ſo great an enemy to Faith, but when his conſcience vvas touched with the griefe of ſinne, he would cry alowde, *Faith alone doth iuſtify.* There was neuer (I am ſure) Papiſt yet ſo drunken, that made ſo much of all his fleſhlie worſhippings, of Organes and ſinging, of Altars and Altar cloathes, of Frankenſence and ſweete ſmelling ſauours: of banners and ſtreamers; of goodly Tunes and Melody: of Siluer Croſſes and Challices, but hee hath ſayde ſometime, *Who required theſe things at our handes?*
Eſay 1,12. *The true worſhippers do worſhip in ſpirit and verity.*
Iohn 4,23. There was neuer Papiſt in ſo deepe a ſleepe of Pardones and Purgatorie, but he hath ſurely ſaydo it, ſuch weake Engines can breake downe but paper wals, and ſuch colde water can quench but painted fires. There was neuer Pope nor generall Councell ſo deſperately bent, to ſet vp worſhipping of Images, but their owne hearts haue often cryed within them: *They haue mouthes and ſpeak not,*
Pſal.115,5. *they haue eyes and ſee not, they haue eares and hear not, they haue noſes and ſmell not, they haue hands and touch not, they haue feete and walke not: Thou ſhalt not bow down to them, nor worſhip them.*

There was neuer Papiſt ſo blinded with the great abſurdity of Tranſubſtantiation, but ſometime ſeeing the wine in the Challice, he hath been afraide to ſay; by this and by nothing elſe let my ſinnes bee waſhed; and ſeeing the Cake in the Prieſtes handes: thou alone haſt redeemed me, and alone by thee I looke to bee ſaued. This doubt yee not (dearely beloued) is the working of the Lorde, in the hearts of all his enemies. Refuſe him how

ye

ye wil in life or in religion, you ſhall carry day and night a witneſſe in your breaſt againſt your ſelues, and your hearts will condemn you, and cry euermore againſt you; The way vnto true happineſſe, is neither by ſin nor ſuperſtition: neither by open rebellion, nor yet by accurſed Idolatry. And thus farre out of this petition of the froward Iewes, I haue noted vnto you, what I thought beſt for our common inſtruction. The Lord graunt vs that we make the like requeſt, but with a better ſpirit, and pray euermore vnto him, *O Lord giue vs alwaies the bread of Life.* Iohn 6, 34.

Now let vs conſider the other part which (I ſaide) is the anſwere of our Sauiour Chriſt in theſe wordes; *I am the bread of life, hee that commeth vnto me ſhal neuer hunger; and hee that beleeueth in mee ſhall neuer thirſt.* Iohn 6, 35. Out of this place (dearely beloued) I will note vnto you, as the Text giueth mee occaſion, theſe three points. Firſt who is the Bread of life; then by what meanes he is eaten; and thirdly, what fruite commeth of ſuch ſuſtentation. 1. 2. M. 6. b. 3. N. 1. b. Who is the Breade, Chriſt ſheweth in theſe words: *I am the Bread of Life.* By what meanes he is eaten, it is ſhewed in theſe words: *Hee that commeth vnto me, Hee that beleeueth in me.* What fruite commeth of it, it is ſhewed in theſe wordes; *Hee ſhal neuer hunger, Hee ſhal neuer thirſt, I am the Bread of Life.* Theſe words they ſignifie thus much, that in Chriſt alone wee haue life, and all confidence of ſaluation, muſt bee grounded on him, & on none elſe. Chriſt crucified, is a continuall Sacrifice of reconciliation ſtanding between God and vs, ſo that whatſoeuer grace, mercie, and peace is powred vpon vs by God the Father, it commeth down through the body of Chriſt vppon the Croſſe: and vvhatſoeuer

ioy or comfort we can haue in being veſſelles of mercy, thus it is made perfect: when with a liuely faith we look through Chriſt crucified, and ſo goe with boldneſſe vnto the throne of grace. Thus Chriſt is called the bread of life: the foode of our ſoule, and nouriſher vp of our conſciences to a perpetuall quietneſſe. This the Scriptures teſtifie moſt plentifully in all places, witneſsing, that whenſoeuer we feele our ſelues hungrie, that is, *Labouring and heauy loaden with the burthen of our ſinnes, we muſt come vnto Chriſt, and hee will refreſh vs.* From our firſt Father Adam, vntill the laſt man that ſhall be borne vpon earth, neuer was nor ſhall be one that ſhall find other foode of life.

Mat 11,28.

Adam, by whoſe ſinne we were all condemned, when he was caſt out of Paradiſe, that is, out of Gods fauour and the place of reſt, he could not feed his ſoule neither with the labour of his hande, nor with the ſweate of his brows, but the firſt food of life he found in this promiſe, *That the ſeed of the woman ſhall treade downe the heade of the Serpent.* Abraham, Iſaac, and Iacob, in all their wandering iournies they liued not by this, *That their poſterity ſhould be multiplied, and enioy a land that floweth with milk and hony.* But this was the bread of life that made their heart glad, euen the ſight of Chriſt, and by this promiſe euery one of them liued; *In thy ſeed all the Nations of the earth ſhal be bleſſed.*

Gene.3,15.

Gene. 12,3 & 26,4. and 28,14.

The Law that came after and taught vs true obedience, we learned nothing by it, *But the knowledge of our ſinne*, nor it wrought nothing in vs, *but the multiplying of our iniquity.* The lawes and ordinances, which were in meates and drinkes, and carnall rites and ceremonies, they could not ſeiede the conſcience of him that did the

Rom.7,7. Hebr, 10,4.

ſeruice;

ſeruice; the ſacrifices & offerings were not ſuch as they could giue vnto vs the food of life. *It was altogether vnpoſſible that the blood of Bulles and Goates ſhould take away ſinnes, but ſo farre the Law did feede our ſoules, as it ſhut vs vp in the faith that ſhould be reuealed, & led vs as a ſchoolmaiſter vnto Chriſt.* The Prophets that came after, rayſed vp of God to teach his people, they ſhewed no other marke to looke on, nor other hope to liue by, but that childe that ſhould be borne vnto them, *And that Sonne that ſhould be giuen them; whoſe name was wonderful, counſellor, the mighty God, the euerlaſting Father, the Prince of peace.* The Apoſtles and Euangeliſts now ſent in theſe latter daies for the worke of the Miniſterie, *To gather together the Saints, and to build vp the body of Chriſt*; They feede vs not with the food of our owne workes or well-doing, but to make our faith ſtrong, and the promiſe of God ſure, they tell vs: *Chriſt is our peace, and there is no other name vnder heauen giuen vnto men, by which we ſhal liue. ſaue onely the name of Ieſus Chriſt.* Thus Chriſt is our bread of life, and if we will build our ſelues vpon Abraham, Iſaac, or Iacob, to be of their poſterity, if wee wil be led by the Law and the Prophets, by the Apoſtles and Euangeliſts, to finde the foode of life, if wee heare Chriſt himſelfe, or will be his diſciples, then this is our religion: *Chriſt is the bread of life.* Too too wretched haue the Preachers bin, that haue called you from this bread, to feede you with their corrupt leauen, from this fountaine and well-ſpring, *to their owne puddles that can hold no water.* Thus they haue all done that haue led you any whither ſauing to Chriſt alone, that haue taught you to pray vnto Saints, Angels, or Archangels to bee your Mediatours, that haue tolde you of iuſtification in your owne

Galat. 3, 14

Eſay 9, 6.

Ephe. 4, 11.

Rom. 14, 16.
Ephe. 2, 14
Acts 4, 22.

owne workes ;that haue ſolde vnto you their Maſſes, as ſacrifices propitiatory for the quick and dead; that haue bid you truſt in pardons and indulgences for remiſsion of ſinnes;that haue brought you vnto the Pope, a ſicke head of an ill diſpoſed Synagogue, to hang your Faith vpon his ſleeue;that hath told you of general Councels, they could not erre,but whatſoeuer they ſhould decree, you ſhould ſo receiue it as the holy Euangeliſtes. Thus haue theſe monſters ſpoken,and thus they haue deluded you,and yet they ſay ſtill, wherin haue we offended?But the Lord bee praiſed, that hath deliuered vs out of the kingdom of ſuch darknes,and brought vs again into the light of his Goſpell. Let vs now walke in it accordingly, & confeſſe Chriſt alone to be the bread of life. The ſecond thing that I noted to you in this anſwer of our Sauiour Chriſt,is; how we do eat of this bread, and that (I ſaide) was ſhewed in theſe words; *He that commeth vnto me, He that belieueth in me.* To come to Chriſt,to belieue in Chriſt,that is to eat chriſt,ſo that we may well ſay, as S. *Auſten* ſaid, *Quid pares dentes aut ventrẽ, crede et manducaſti?* It is no need to prepare tooth or belly, beleeue and thou haſt eaten.But here(dearly beloued)I muſt firſt admoniſh you,that this place,nor this 6.ch. of Iohn, is not meant of the Sacrament, as ſome popiſh interpreters haue ignorantly tolde you. The Sacrament was not yet inſtituted, nor any now preſent knew whether hee would euer ordaine any ſuch Sacrament of his body and blood,or no:ſo that if he had ſpoken therof, he had told them that which they could not vnderſtand. But this chriſt doth without al conſideration either of ſacrament or no Sacrament. He telleth them how and by what meanes his body can be eaten, whether it be in your inward

Auguſtine vpon the 6. of Ioh.tract 25.

ward faith, when ſecretly and with your ſelfe you feede vpon his body, or whether it bee in outward ſigne or Sacrament, which is a helpe of our infirmity, the more liuely to taſte of his mercies.

There is but one and the ſame way, either to eate his fleſh, or to drinke his bloud: the which way, plainely and expreſly here is deliuered vs by Chriſt, that we need not to erre except we will. And this was Chriſtes great mercy, to prepare the hearts of his Children, that they ſhould not bee offended with any manner of vnderſtanding, when they ſhould heare in the inſtitution of the Sacrament, *Take, eate, this is my body.* They are before well inſtructed, and they knowe what to beleeue. The groſſe and carnall fancies of tranſubſtantiation, coulde not diſquiet them. They knewe there was no way to eate Chriſt, but to come vnto him, nor to drinke his bloud, but to beleeue in him. And this faith was the more precious, the further off his bodily preſence was remooued from them: *They knewe faith was the taking holde and ſubſtance of things wee hoped for, and the ſure apprehenſion and proofe of things that were not ſeene.* So that they knewe howe to feede on the body of our Sauiour with great boldneſſe, to lift vp their ſoule, and to take holde of the mercy of Chriſt, who ſitteth in heauen at the right hand of his Father. Whence vndoubtedly all the merits of his paſsion doe preſently flowe vppon his poore childeren. His conflicts and agonies with ſinne and condemnation, to ſet vs free from Gods wrath and diſpleaſure, and all his obedience ſhewed heere in fleſh, from his corporall, reall, and ſubſtantiall bodie, commeth downe vpon vs, to cloathe vs with righteouſneſſe, that wee may bee found vnblameable before his Father. Heb. 13.

Thus much the Diſciples well vnderſtoode, and they murmured not at theſe wordes, *This is my body.* Thus much let vs learne out of this place againſt wee come vnto the Sacrament, *That to come vnto Chriſt, and to beleeue in Chriſt, that is truely to eate Chriſt.* This being prooued true vnto you, you will ſoone ſet your ſelues free from all Popiſh Idolatrie. And how true it is, marke well, I beſeech you, what are the words. *I am*, ſayeth Chriſt, *the bread of life. He that commeth vnto me, ſhall not hunger.* If Chriſt had ſpoken ſtill properly, according to the metaphore, hee had ſayed thus: *I am the bread of life, hee that eateth mee, ſhall not hunger.* Now hee himſelfe hath ſaid: Hee that commeth, in ſtead of this, He that eateth; if you will beleeue him, you muſt needes confeſſe it, To eate Chriſt, is to come vnto him. So in this other ſentence, *Hee that beleeueth in him, ſhall not thirſt.* If hee had kept the property of ſpeech, hee had ſayed thus: he that drinketh of mee, ſhall not thirſt. In ſtead of, *drinketh*, he ſayeth, *beleeueth*, and therefore it is moſt certaine, to drinke of Chriſt, is to beleeue in Chriſt. So that this is now an vndoubted trueth, To eate Chriſt, to drinke Chriſt, to come vnto Chriſt, to beleeue in Chriſt, theſe are all one. And who hath eares to heare, and heareth not this? Or whoſe iudgement is ſo blinde that he cannot perceiue it? Compare the ſayings of Chriſt in this chap. you cannot (if you will not) bee deceiued; *He that beleeueth in mee hath euerlaſting life.* And after: *He that eateth of this bread, hath euerlaſting life. Except ye eate the fleſh of the Sonne of man, and drinke his bloud you haue no life in you. Hee that beleeueth on him that ſent mee, hath life euerlaſting. You wil not come vnto mee that you may liue.* Who ſeeth it not heere, to eate, to come, to beleeue, is all one? Againe:

Iohn 5. 24.

Ioh. 5. 40.

Iohn 6. 53.

He

Hee that beleeueth in me, I wil rayſe him at the laſt day. And hee that eateth my fleſh, and drinketh my bloud, I will rayſe him vppe at the laſt day. After all thoſe ſayings of eating his fleſh in deede, and drinking his bloud in deede, at which the Capernaites were offended, and diuers of his Diſciples forſooke him, Chriſt ſaith then vnto his Apoſtles, *Will you alſo goe away?* As if hee ſhould haue ſayde: Are theſe words ſo ſtrange, that you will alſo bee driuen away? Vnto which Peter anſwered: *Lord to whome ſhall wee goe? thou haſt the wordes of eternal life, and wee beleeue and knowe, that thou art Chriſt the Sonne of the liuing Lord.* Loe here, how Saint Peter himſelfe, of whoſe name the Pope braggeth ſo much, and yet vtterly renounceth his fayth: Saint Peter (I ſay) vnderſtandeth, all theſe wordes of life, of the eating and drinking of Chriſtes fleſh and his bloud, hee expoundeth them thus: To beleeue in Chriſt, and to knowe him to bee the Sonne of the liuing GOD, euen as Chriſt himſelfe had before taught him: *The words that I ſpeake are ſpirit and life, it is the Spirite that quickeneth, the fleſh profiteth nothing.* If all this be not plaine enough, looke yet, and let Saint Iohn expound himſelfe. Heere Chriſt ſayeth; *Hee that eateth my fleſh, and drinketh my bloud, dwelleth in mee, and I in him.* The ſame Saint Iohn that wrote this, ſaith thus againe: *Whoſo confeſſeth that Ieſus is the Sonne of God, God dwelleth in him, and hee in God.* Whereby it is plaine, hee that confeſſeth thus of Chriſt, hee eateth his fleſh, and drinketh his bloud. This (dearely beloued) is no newe doctrine, but taught by Chriſt, receiued by his Apoſtles, written for all ages by his holy Euangeliſtes, now preached to the comforte of all Chriſtians, and in the primitiue Church beleeued of all the holy Fathers.

Iohn 5. 54.

1 Ioh. 4. 15.

I would alledge you their own ſayings, but that the time paſſeth, and you haue them plentifully ſet out vnto you, you may reade them when you will. Theſe places alleadged out of the Scriptures, one expounding another, they are the ſureſt witneſſes, to knowe the meaning of the holy Ghoſt. And what if here I ſhould reaſon out of our Chriſtes owne wordes, to prooue there can bee no tranſubſtantiation? Hee ſayeth for proofe, that his naturall body is riſen, *See my hands and my feete, touch*
Luke 24.33 *mee and handle mee, it is euen I.* Seeing Chriſt wil haue our ſences to iudge of his body, let vs doe ſo. See, feele, touch, taſte, is it ought but bread? This argument me thinketh is good and well warranted by Chriſt himſelfe, and it ſeemeth not ſo onely to mee, but Saint *Auguſtine* thought ſo nowe eleauen hundred yeares agone. See, *de doctrina Chriſtiana, lib. 3. cap. 16*: and there you ſhall finde it. But the time paſſeth, and I will come vnto that, that I thinke you looke for, and which the Pope hath made the ſubſtance of all his Maſſes. Chriſt ſaith thus:
Mat. 26.26. *Take, eate, this is my body.* And what then? Is there anie obſcurity in theſe words? is it not often and plainely ſpoken, what it is to eate his body? are not his Diſciples wel taught? Knew they it not long before? As it is plainely ſayed: *This is my body*, ſo is it not plainely expounded,
Iohn. 6.14. *Theſe wordes are ſpirit and life?* No man can heere be offended, but he that is dull of hearing, and hath not hearkned before to the wholſome doctrine of trueth. But you will ſay, why could not Chriſt as well haue ſayed, This
A 1 is a figure, or ſigne, or token of my body? I anſwere. Firſt, theſe wordes are without daunger that his Diſciples ſhould dreame of tranſubſtantiation: they are ſo aſſuredly taught before howe they ſhould eate or drinke Chriſt.

Then

Then I ſay, this our Sauior Chriſt did chooſe to ſpeake, to ſhew his great and aboundant loue towardes vs, that we ſhould bee ſo fully perſwaded that he were our head and wee his members, as if this naturall and reall body, were ſubſtantially within vs; that wee ſhoulde knowe, whatſoeuer wee could wiſh from his mercy to comfort vs; by this Sacrament or couenant of his mercy wee ſhould ſo aſſure our ſelues of it, as if wee eate his verie fleſh, or drinke his naturall bloud. The like phraſes or ſpeeches are playne and often in the Scripture: *Chriſt is our head, and wee his members, he dwelleth in vs, and wee in him.* Ephe. 5. 24. *Hee is the corner ſtone*, and wee are the building vp. Ephe. 2. 10. *Hee is the vine*, and wee the braunches. His body is the meate, and we the eaters. Whoſe heart is ſo dull that is not ſtirred vp with theſe ſpeeches? Or who vnderſtandeth not by theſe ſpeeches, that Chriſt would ſhewe the aboundance of his loue towardes vs, and the great boldneſſe that Chriſt wil haue vs to put in his mercy? As for tranſubſtantiation, it is ſo ſtrange from the ſence of the Scripture, that if the Pope had not beene, I thinke it neuer had beene thought of. And if the counſell of *Laterranne* had not beene, it had neuer beene named. But let vs weigh the wordes a little, and conferre them with theſe late Popiſh follies. Chriſt ſayeth, *Take, eate, this is my body.* Mat. 26. 26. But the Pope ſayeth, take not, eate not, ſitte a farre off, and looke on, fall downe and worſhippe. This is my body. Was not this their manner of preaching? Howe elſe coulde this haue beene your manner of practiſe, when you came to the Sacrament, or as you rather called it, the ſacring of your Maſſe? Chriſt ſayeth: *Drinke you all of this: this is my bloud.* Mat. 26. 27. The Pope vtterly denyeth it, and hee prooueth it by good reaſon.

His body (ſayth he) cannot bee without his bloud; there is *Concomituntia*, the one followeth the other, and therefore you ſhall not drink it, yet it is his bloud. Chriſt ſaith
1 Cor. 11. 26 *As oft as yee doe this, preach forth the death of the Lord vntill hee come.* The Pope ſayeth, that is not neceſſary. If you ſay Maſſe dayly, it skilleth little, though you preach not once in a yeare. What manner of Vicar call you this man, that diſpenſeth his Mayſters doctrine thus deceitfully? Or what hope can you haue of tranſubſtantiation, when it hangeth vppon his credite that dealeth thus vnfaithfully?

O dearely beloued, be not deceiued. Theſe thinges bee too plaine to bee diſſembled. It is his owne mouth that ſpake theſe thinges, which (ſayeth hee) cannot erre. Wee know that there is no trueth in him, and whatſoeuer hee doeth, it is againſt Chriſt, and his eternall Goſpell. For the words, *This is my body* (I truſt) I haue prooued it, they be not words of errour, to make you beleeue the thing that is not; the meaning is plaine. The bread is a warrant and pledge vnto you, that as ſure as you eate it, which is the ſigne, ſo ſure your faith feedeth on all the fruites of his paſsion; and the righteouſnes and true holineſſe of his humane body, couereth all your ſinnes before God his Father, and cloatheth them rounde about with ioy and gladneſſe. Theſe are the riches of Gods aboundant graces, which make the poore penitent ſinner to ſeeme more glorious then all the worldly treaſure. This is the ſecret Manna with which God feedeth his Elect, that maketh the hungry heart more glad and ioyfull then all the bread of Princes. Theſe riches they haue ſpoyled you off, that haue ſolde vnto you ſo deere their Tranſubſtantiation.

This

This food they haue taken from you, that haue fedde you ſo long with a fancy of Chriſtes naturall body. For the words, *This is my body*, are not ſtrange. Such phraſes in the Scriptures, are euer vſed vpon like occaſion. In the 33. chapter of Geneſis, Iacob calleth his Altar, *The mighty God of Iſrael*: yet the Altar was not God, but ſet vp in memory howe mightily God had preſerued him. In the 12. chapter of Exodus, God ſpeaking to Moſes of the Paſchall Lambe, ſayth: *This is the Lords Paſſouer*, and yet it was not the Paſſeouer, but the ſacrifice of the Lordes Paſſeouer, when in killing the firſt borne in the Land of Egypt, hee paſſed ouer the houſes of the children of Iſrael. In the ſeauenth chap. of Leuiticus, where God giueth to Aaron the ſhoulder and breaſt of the ſacrifices for his portion, hee ſayeth thus: *This is the annoynting of Aaron*, yet the breaſt and ſhoulders of the beaſts, were not the oyle wherewith Aaron was annointed, but a ſigne or token of his annoynting. In the ſixt of Numbers, when God ſetteth foorth the Law of the Nazarites, *He forbiddeth them to defile thẽſelues at the death of their father, mother, brother, ſiſter*, and addeth this clauſe *becauſe the conſecration of his God is vpon his head*. Yet the hayre vppon his head was not his conſecration, but the ſigne of his conſecration. In the fift chapter of Numbers, where God ſetteth forth the Law of iealouſie, the water whereby the woman is tryed, is called often *the curſed water*, and yet the water was not curſed, but ſhewed the woman to be accurſed and deteſtable. In the 19. chapter of Deut. ſpeaking of a falſe witneſſe: *Both parties are bid to ſtand before the Lord*. Yet hee meaneth before the Prieſt, in whoſe breſt was *Vrim and Thummim*, a liuely repreſentation of the Lord.

In the 26. of Deuteronomie, teaching what they ſhall doe that offer their firſt fruites, it is written: *Thou*
Deu.26.5. *ſhalt lay this before the Lord.* Yet hee meaneth before the Altar, a preſent ſigne of the Lord. Oftentimes in the
Deu.31.11. Lawe the Arke is called the Lord GOD: yet the Arke was not God, but a liuely repreſentation of the Lorde
Gen.17.10 God. In the ſeauenteenth Chapter of Geneſis, GOD ſpeaketh of Circumciſion: *This is my Couenant.* Which yet GOD himſelfe expoundeth in the verſe following, *This is the token of my Couenant.* And what can be more plaine then this? So Saint Paule the Apoſtle ſayth: *The*
1 Coro.1.3 *Rocke was Chriſt*, yet Chriſt was not the Rocke that was in Horeb: but the water of the Rocke was the ſigne of Chriſtes bloud, which quencheth the thirſt of all his elect and choſen. So Saint Paul calleth Baptiſme, *Lauacrum regenerationis*:
Titus 3.5. The waſhing of the newe birth: yet the water doeth not regenerate, but the holy Ghoſt. An hundreth ſuch ſpeeches you haue in the ſcripture, where the ſigne hath the name of the thing ſignified. And how are you ſo bewitched, that in this one Sacrament of the body and bloud of Chriſt, you cannot beare that phraſe which is ſo vſuall in Scriptures? But ſo it is, Saint Pauls prayer hath taken effect in the Popiſh kingdome: *Hee that is ignorant, let him be ignorant ſtill.* But I hope (deer-
1 Cor.14. ly beloued) better of you. God I truſt, hath lightned you, and you doe vnderſtand his holy Scripture. You will come in ſpirite and trueth to theſe holy Myſteries, and you haue forſaken your old leauen of all Romiſh Idolatry. Now a word or two of the fruite of eating and drinking Chriſt, and ſo I will make an end.

To eate and drinke Chriſt, is as I haue ſayed, to come vnto Chriſt, to beleeue in Chriſt, and the fruite of thys

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is: *Hee that commeth vnto him, he ſhall not hunger.* Again, *And hee that beleeueth in him ſhall not thirſt any more.* This (dearely beloued) is the great fruite, that vnſpeakeable benefite, that endleſſe mercy, which they taſte and eate of, that labour and are loaden, and come vnto Chriſt. My tongue cannot expreſſe it; your eares cannot heare it; our hearts cannot imagine it; what is the fulneſſe of ioy that ſpringeth out of this fountaine. To thirſt no more, to be no more an hungred, is to ſee God as he is, and to contemne the worlde, to haue all teares wiped away from our eyes, and be no more ſorrowfull, to haue the glory of God to ſhine vppon vs, and no more to regard the light of the Sunne or Moone. This ſhall bee then perfect, when Chriſt ſhal appeare in glory and Maieſty, and wee ſhall be cloathed with righteouſneſſe and immortality. Now in this body of ſinne, this happineſſe is taſted of, when we feele the ſpirite of adoption to crye vnto our ſpirit, *Abba, Father.* When the mercies of Ieſus Chriſt doe ſo compaſſe the inner man, that wee ſee and feele the kingdome of heauen pictured in our conſciences; when with a great and longing deſire, *Euen as the Hart longeth after the water brookes*, wee cry with S. Paule, *Cupio diſſolui.* When wee be touched inwardly, and ſay with the Saints in the Reuelation: *Come Lord Ieſu, come quickly.* Theſe are the beginnings of thoſe euerlaſting ioyes, that can neuer be made full, *Till this mortality put on immortality, and this corruptible incorruption.* And wee haue giuen into our mouthes, the ſongs of our triumph; *O death, where is thy ſting? O hell, where is thy victory?* The ſongs of our ioy, *Such as none can vnderſtand, ſaue the hundereth and foure and forty thouſand, that are bought from the earth.* Hee that eateth of Chriſt to this

Gal.4.6.

Pſal.42.1.

Phil.1.21.

Apoc.22.

1 Cor.15. 53.

1 Cor.15. 55.

Apoc.14.3.

this purpose, hee is nourished, and hee that drinketh of Christ to this hope, he is quickened. With this meate and drinke, Abraham was filled, *when he forsooke his Fathers house, his kinred, his countrey, to go into a Land that God would shew him.* Gen.12.1. With this meate and drinke, Moses was filled: *when he rather chose to be a miserable seruant among his brethren of Israel, then to bee a mighty Prince in the Court of Pharaoh.* Exod.1,11. With this meate and drinke was Dauid filled: *when he wished rather to be a doore-keeper in the house of God, then to dwell in the Pallaces of Princes.* Psal. 84.11. With this meate and drinke was Paule filled, when hee sayeth: *He accounted all the world as dung, that hee might winne Christ.* Phil.3.8. With this meate and drinke whosoeuer is filled, *He will forsake Father and Mother, Brother and Sister, Wife and Children, House and Lands, yea euen his own life, and take vp his crosse and follow Christ.* Mat.19.19, Luk.14.26. The remembrance of immortality that Christ shall giue vnto him, will make him heartily to confesse, that this life is but a moment. The length of his dayes that liueth for euer, will make him behold his owne body, and say: *All flesh is grasse.* Esay 6. The glory of his maiesty that shineth world without end, *will proue the glory of man to bee but as a flower in the field.* It will make his heart to cry often within him: *Lord feede vs euer with this bread.* Ioh.6.34. And sure (dearely beloued) the cause is soon espied, why the world is so drunken with these transitory vanities; they neuer felt what the things are that abide for euer. Hee neuer tasted of Christ, that hungreth and thirsteth after vaine glory, to become honourable in this world. Hee neuer tasted of Christ, that heapeth vp siluer and golde, and cannot tell for whome he gathereth it. He neuer tasted of Christ, that spendeth his dayes in wantonnesse, and hearkeneth

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not vnto the ſentence that ſhall bee ſpoken vnto him: *Come, giue account of thy ſtewardſhip.* Hee neuer taſted of Chriſt, that hath his eyes open to behold vanity, and ſeeth not Chriſt crucified for his ſinnes. Hee neuer taſted of Chriſt, that hath his eares open to all vngodly ſounds, and heareth not the Trumpet that one day ſhall blow aloud: *Ariſe ye dead, and come vnto iudgement.* To be ſhort, hee neuer taſted of Chriſt, that is not crucified vnto the world, and the world vnto him, ſo farre that ſin raigne not in his mortall body. The Prince neuer taſted of Chriſt, that putteth the glory of his Court in concupiſcence, in pride, in blaſphemy. The Noble man neuer taſted of Chriſt, that braggeth and boaſteth of his parentage, and knoweth not that he is but duſt. The Magiſtrate neuer taſted of Chriſt, that ſuffereth this great carding and dicing, that leaueth ſinne vnpunſhed, and vertue vnrewarded. The Man or Woman neuer taſted of Chriſt, that cryeth not in ſpirit: *O Lord, thou art mine inheritance.* The Father of all mercy, and God of all conſolation, ſtrengthen vs with his grace, that wee may taſte of Chriſt, *Amen.* Luke 16.3.